

**THE COMPLETE BIBLE OUTLINE SERIES - Vol. VI The Synoptics
And The Book Of Acts**

By

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At The Western Baptist Theological Seminary.

Adapted from the larger work (under contract - prior his home-going) of

Dr. Stanley Ellison, Beloved Professor of English Bible

And Interpretation

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This Monograph was prepared for Seminary,

Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

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EDITOR'S PREFACE

Hello, my name is Norman E. "Swede" Carlson {NEC}. While attending The Western Conservative Baptist Theological Seminary (WCBTS) in 1969-71, I took this course from Dr. Stanley Ellisen Th.D. He and Dr. Earl Radmacher Th. D., taught also Hermeneutics. Other Professors were Dr. Duane Dunham, Greek; Dr. Fred Howe, Hebrew and Apologetics; and Dr. Milton Jones, Homiletics.

Although going two years I obtained no graduate degree. After 45 years of Computer Science, Astro-Science, and Radar Systems experience (while in-between studying all the Biblical studies mentioned above along with Creation Science, I was a part time missionary pastor in Colorado and Alaska and also was a full time pastor for 4 of these years.

Prior to his death, Dr. Ellisen gave me a contract to:

1. Digitize his Bible Outline Series for online distribution, and;
2. Add the Bible text to this Series. Which were both accomplished.

Finally, I was to put the entire manuscript in book form (many volumes) for easier distribution.

Hopefully, this will be completed before (1) my death or (2) the Rapture. I'm hopeful (2) comes first.

The Bible Outline Series is complete in 5 Volumes for the Old Testament. This is Volume IV startingf the New testament. I hope you enjoy the uniqueness and Completeness of Dr. Ellisen's Work.

INTRODUCTION TO NEW TESTAMENT OUTLINES

THE PURPOSE OF THESE OUTLINES

The purpose of these outlines is three-fold: to present an analysis, an interpretation, and a synthesis of the basic contents of each book of the Bible. The intent of analysis is to lay bare the content for examination; that of interpretation is to reveal and, explain its meaning; and the intent of synthesis is to develop the materials in an organized structure for purposes of better understanding, exposition, and application.

In developing these materials in this form this three-fold purpose has been kept in mind. An effort has been made to analyze or open up the native message and to synthesize or develop this basic content in an inductively-conceived structural form, genuinely related to the various contexts. The outline designations, however, are given with an interpretive flavor rather than in a purely historical framework. For instance, the life of Abraham is divided into three periods related to faith: 1) the awakening of faith; 2) the rewarding of faith; and 3) the perfecting of faith. We have thus attempted to blend the three essential elements of analysis, interpretation, and synthesis into one.

THE FOUNDATIONAL CHARACTER OF THESE OUTLINES

It is believed that each Biblical passage has an historical significance, a theological significance, and a spiritual principle for current application. The student of the Bible should learn to discern these essential elements as he studies each passage. It is not enough to know the historical story; one should discover what truth the story teaches about God, and with this background, discern the abiding principle involved. With these materials and principles firmly grasped from the individual contexts, one may build theological structures and homiletical treatises with confidence. Without a mastery of these basic Biblical materials it is foolhardy to attempt the structural work of theology and exposition.

THE SOURCES AND SCOPE OF THESE OUTLINES

The materials herein presented have been garnered and organized from a wide range of scopic, introductory, expositional, and exegetical works, most of which are listed in the various bibliographies given. The watchword in gleaning and organization has been selectivity in keeping with inductively conceived principles of hermeneutics for Bible understanding. The emphasis throughout is on a strong adherence to the Bible text itself as understood in the grammatical historical contextual setting.

To live with the prophets and apostles as they spoke God's Word out of living historical situations and experiences with God is to catch a fresh insight into the mind of the Almighty and His program for the redeemed. It is hoped that these materials will spark a kindred interest and enthusiasm in the student for the Word of God which is living and active and bears its own guarantee that it will inevitably accomplish God's will.

THE LOGICAL ORDER OF THE BIBLICAL SCIENCES

In pursuing the work of Bible study, the logical order of the Biblical disciplines should be kept in mind:

- 1- Study of the canon which determines the inspired books.
- 2- Study of the ancient texts which determines the true text.
- 3- Introductory studies which determine the historical framework and matters of authorship, addressees, etc.
- 4- Hermeneutics which determines inductively the interpretive principles to be applied.
- 5- Exegesis which is the application of the rules of hermeneutics to the original text of Scripture in order to declare (discover) the meaning of the text.
- 6- Biblical theology which is built on the results of exegesis and itself forms the basis for systematic theology.

The following study of Bible Interpretation is dependent on or related to each of these sciences. It will build on the disciplines of the canon, the ancient texts, and Bible introduction; it will seek to apply the principles of hermeneutics to discover the native meaning of each passage; and it will prepare one for detailed exegesis and further theological and homiletical amplifications. In a sense the work will constitute both an introduction to Biblical studies and a correlation of the materials of the other Bible sciences in the contexts from which they spring.

INTRODUCTION TO SYNOPTIC GOSPELS

Gospel Accounts:	Matthew	Mark	Luke	John
Addressees:	Hebrew Christians	Romans	Greeks	All men
Purpose:	Kingdom Explanation	Chronol. Highlights	Historical Relations	Theological Presentation
Emphasis:	Discourses	Miracles	Parables	Personal
Apostolic Viewpoint:	Matthew	Peter	Paul	John
Office of Christ:	King	Servant	Son of Man	Son of God
Symbol of Christ: (Rev. 4:7)	Lion	Ox	Man	Eagle
Savior-hood Seen:	Promised Savior	Powerful Savior	Perfect Savior	Personal Savior

THE SYNOPTIC PROBLEM

The Gospels of Matthew, Mark, and Luke have been called the "Synoptic Gospels," distinguishing them from the presentation of John. "Synoptic" means "to see together" or to take a common view of (from sun "with" and *optomai* "to see." The materials of the first three Gospels have much in common, many passages being almost identical. For more information see *The Eusebian Canon in NOVUM TESTAMENTUM GRAECE*, EBERHARD NESTLE, United Bible Society, 1969, for the Gospels' arrangement; and *The Life of Christ in Stereo* by Johnston M Cheney, Stanley A Ellisen, Th.D. (Editor), a Classic Harmony of the four Gospel accounts.

The synoptic problem, often discussed in church history, concerns the question of sources used by the three writers. It is apparent that the three Gospels have many resemblances and many differences. The problem is how to account for these similarities and differences. Were the writers dependent on each other in selecting their materials, and if so, which one depended on which? Or, was there a common source from which they all drew which is non-existent today? Or, were they entirely independent of each other, but each utilizing materials from an oral tradition with which each was acquainted?

The solution appears to be in the recognition of two basic factors.

First, the resemblances can be accounted for by the fact that each had a direct connection with the events, being either an eyewitness or acquainted with an eyewitness of the events. This fact plus their obvious acquaintance with the oral tradition and mold which grew up, can sufficiently explain most of the striking similarities in the accounts. The accuracy of their selections from their experience and traditions was made certain by the superintendence of the Holy Spirit.

Secondly, the differences in the three presentations can be accounted for by the different purposes which motivated each of the writers. Each one selected materials which best suited the particular purpose he had in mind, as directed by the Holy Spirit. In this way they all spoke what they knew to accomplish their individual, historical purposes, but presented a composite view of Christ and His ministry with varying details which dovetail together in a common, accurate picture. Concerning no other person or event of history does the Bible give such a multifaceted and detailed account as that of Christ in the Gospels.

THE SYNOPTIC GOSPELS RELATED BY 20 CRUCIAL EVENTS

Time/Maj. Events	Significant Events	Matthew	Mark	Luke
	1-Genealogies and announcements	1		1 & 3
	2- His birth and growth	1-2		2
Jan AD 29	3- Baptism and temptation	3 -4	1	3-4
Early Judean Ministry--John 1 - 4				
Jan AD 30	4-Imprisonment of John	4	1	3
The Great Galilean Ministry	5- Sins forgiven (Palsied man) (Beginning of conflict)	9	2	5
"	6-Sabbath controversy over healing man with withered hand. (Council to destroy Him)	12 (12:14)	3 (3:6)	6 (6:11)
"	7-Call of the Twelve (Private instruction emphasis.)	10	3	6
"	8- Sermon on the Mount and the leper healing	5-8	0/1	6&5
"	9-Blasphemy by the leaders; (rejection of the nation.)	12	3	11
"	10- New kingdom program in parables	13	4	8 & 13
"	11- Preaching mission of the Twelve	10	6	9
"	12- The 5,000 fed (Resulted in rejection by multitudes at Capernaum)	14	6	9
"	13- Peter's confession and the Transfiguration	16/17	8/9	9
"	14- Jesus' departure South	19	10	9:51
Apr.A.D.33	15- The Triumphal entry	21	11	19
	16- The Temple cleansing	21	11	19
	17- Conflict with leaders in Temple	21-23	11-12	20
	18- The Olivet Discourse	24-25	13	21
	19- The Trial and Passion	26-27	14-15	22-23
	20- The Resurrection	28	16	24

THE GOSPEL ACCORDING TO MATTHEW
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
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PREFACE

The Gospel of Matthew introduces us to two of the greatest subjects one can consider -- the Person of Jesus Christ and the literature about Him in the New Testament. Its first words are literally, "Book of Genesis of Jesus Christ," the first Greek word being "biblos" or Bible. Βίβλος γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ Δαυίδ, υἱοῦ Ἀβραάμ. (Matthew 1:1) } How appropriate! That is indeed the Bible. The book of Matthew gives the foundational truths about the Person and coming of Him Who is the Central Figure of human history.

Every believer should be an enthusiastic student of the life of Christ. Knowing Him is "life," and knowing about Him is the first step in becoming like Him (2 Cor. 3:18). The Father is so concerned that we see and know His Son that He devoted the first four books of the New Testament to His life and ministry. His greatest delight is in His Son and He wants us to share that rich delight as we prepare for eternal fellowship in His family.

The Gospel of Matthew focuses on the kingdom and sovereignty of Christ, showing how He came as the world's promised King. This Matthew does by first tracing His right to the throne and then demonstrating His power to rule, even conquering the last enemy, "death." His final declaration in the book was, "All power is given to Me in heaven and earth" (Matt. 28:18). With this triumphal note Jesus inaugurated His redemptive mission for the church.

Around this theme converge all the unique features of the Gospel of Matthew:

- 1) His royal welcome by Gentile wisemen and His jealous assault by Herod.
- 2) His anointing and the consequent challenge by Satan, ruler of darkness.
- 3) His Sermon on the Mt., clarifying the true nature of God's Kingdom.
- 4) His miraculous works demonstrating His universal power in all realms.
- 5) His condemnation of Israel's unbelief and introduction of His new interadvent program through the church.
- 6) His Olivet Discourse on Israel's future and His promise to return in great power and glory to fulfill His covenant oaths to the fathers.
- 7) His majestic confrontation at the world's courts of religion and justice as they condemn themselves in condemning Him.
- 8) His earth-shattering resurrection and declaration of "all power is given unto Me," commissioning His followers to "disciple all nations."

As the Gospel of John presents the "Lamb of God" in His redemptive role, so Matthew presents the "Lion of the tribe of Judah" in His Kingdom role. He came to be both Savior and Lord. Matthew introduces us to the King who became our Savior.

Welcome to the "Court of the King"

THE GOSPEL OF MATTHEW

INTRODUCTION

THE IMPORTANCE OF MATTHEW

The Gospel of Matthew has been called even by the skeptic Renan "the most important book in Christendom--the most important book that has ever been written."

It is one of the most frequently read books of the Bible and is certainly one of the most crucial. Its chronological setting (as the first book in the New Testament) is not accidental, for the book is pivotal in introducing Messiah and relating Him to the Old Testament. Matthew stands at the portal of the New Testament, introducing the reader to Messiah. To have a wrong introduction to the Person and purpose of Messiah as presented by Matthew is to misconstrue much of the New Testament and the over-all program of God. The understanding of Matthew thus is a key to the understanding of the whole Bible.

THE APPROACH OF MATTHEW

Matthew's presentation looks both backward and forward. It is not only prospective, looking to Christ's new program, but is uniquely retrospective, ever glancing backward to the Old Testament prophecies. It forms, therefore, an essential link between the Old and New Testaments, without which neither of the Testaments can be properly understood. He shows the solid relationship of Christ to the Old Testament prophecies and then builds the groundwork for the New Testament structure of the church. The book is thus pivotal in relating the two Testaments.

I. THE AUTHORSHIP

A- CONFIRMATION OF MATTHEAN AUTHORSHIP

1. Antiquity is unanimous in attesting it as Matthean (though modern critics are unanimous in denying it).
2. Papias said Matthew wrote a gospel (Logia) in Hebrew.
3. Eusebius said Matthew also wrote our Greek Matthew.
4. Origen preserved a tradition that the "tax gatherer" wrote it.
5. It is logical then to assume that Matthew first wrote a gospel in Aramaic for the Jews in Palestine and later wrote this Gospel in Greek for the Hellenist Jews.

B- BACKGROUND OF THE AUTHOR

1. His original name was Levi (son of Alphaeus, Mk. 2:14), being named "Matthew" by Christ (meaning "gift of God").
2. A tax-gatherer in the city of Capernaum, Matthew was evidently a man of prominence in civic affairs.
3. In his profession he was well acquainted with Roman and Jewish histories and laws. He had to know both Aramaic and Greek to conduct his business as a tax-gatherer. These abilities he doubtless used in the recording and composition of the materials of the first Gospel.

II. THE DATE -AND PLACE OF WRITING

A- THE DIVISION OF SCHOLARS

Scholars are divided as to whether Mark or Matthew wrote first. Early traditions never list Mark first. Of 1,068 verses in Matthew, about 500 are common to Mark. It is unlikely that Matthew would depend on Mark, especially in relating his own call and other activities in which he was himself a participant.

B- THE TRADITION OF THE CHURCH

Tradition says, after 15 years preaching in Palestine, Matthew left for foreign nations, but left behind his Hebrew Gospel. This would be about A.D. 45, after which he wrote the Greek Gospel for Hellenist Jews.

C- THE ADDITION OF PROBABILITY

The probability then is that he wrote the Greek Gospel in Palestine after he returned (near Jerusalem or Antioch) before the destruction of Jerusalem, perhaps between A.D. 55 and 65.

III. THE THEME AND PURPOSE

The theme and purpose of Matthew are suggested in the first verse. The purpose was to demonstrate and convince Jews everywhere that Jesus of Nazareth was the promised Messiah of Old Testament prophecy. His theme then is that which was inscribed on the cross: "This is Jesus of Nazareth, the King of the Jews" (27:37). He writes to encourage and confirm Jewish Christians and to refute their opponents as to Jesus' fulfillment of Messianic promises. The Jewish people faced a dilemma as to the Person and work of Christ. They had expected a conquering prince who would set up a great Jewish kingdom. If Jesus was this very Messiah, what had happened to the promised kingdom? Furthermore, how does this new Body, the Church, fit into the kingdom program? Was it a spiritual fulfillment of the Old Testament or had God revoked His promises and covenants on the basis of Israel's rejection? These problems pointed up the need for a satisfactory synthesis of Christ's life, death, and resurrection which would clarify His relation to the Old Testament and His new purpose in the Church.

IV. MATTHEW'S ORGANIZATION

The presentation of Matthew is not chronological but theological or synthetic. It is peculiarly the dispensational Gospel. Subjects and events are arranged and digested to give an orderly progression of the dispensational character of the life of Christ. It is organized to set forth Christ's presentation and rejection as King of Israel (as "Son of David") and the consequent revelation concerning His building the Church and extending universal blessing to all men (as "Son of Abraham"). He presents Him as initially ministering to Israel, but finally as sending His apostles to all nations. It is thus synthetic (or arranged) in presentation.

AN OUTLINE OF MATTHEW

I. INTRODUCTION OF THE KING

- A. The King's Arrival. (1.-2.)**
- B. The King's Forerunner. (3:1-12.)**
- C. The King's Preparation. (3:13.-4:11.)**

II. PRESENTATION OF THE KING.

- A. The King's Early Ministry. (4:12-25.)**
- B. The King's Words of Power. (5.-7.)**
- C. The King's Works of Power. (8.-10.)**

III. REJECTION OF THE KING.

- A. His Rejection By The Nation. (11.-12.)**
- B. His Revelation Of A New Program. (13.)**
- C. His Rejection By Various Groups. (14.-16.)**
- D. His New Instruction For Disciples. (see front cover) (16.-20.)**

IV. JUDICIAL PRONOUNCEMENTS OF THE KING.

- A. The King Enters Jerusalem. (21:1-46.)**
- B. The King Denounces Israel's Leaders. (21:23-23:39.)**
- C. The King Prophesies Israel's Future. (24.-25.)**

V. DEATH AND RESURRECTION OF THE KING.

- A. The King's Final Acts Before The Cross. (26:1-46.)**
- B. The King's Condemnation – To The Cross. (26:47.-27:26.)**
- C. The King's Crucifixion On The Cross. (27:27-66.)**
- D. The King's Resurrection, Presentation, And Final Commands. (28.)**

Theme: Messiah's Kingdom And Redemptive Ministry To Israel.

Article 1. AN INTRODUCTION TO PARABLE INTERPRETATION

I. DEFINITION OF A PARABLE

A Bible parable is a fictitious story, true to life, designed to teach a specific spiritual truth, usually concerning the Kingdom.

II. DISTINCTIONS OF A PARABLE

1. Its nature is to emphasize a central point. Its details are employed to bolster the central truth.
2. Its sphere is always Kingdom truths, not primarily redemptive.
 - a. Note that the plan of salvation is never given in figurative language which might be misunderstood.
 - b. The parables introduce the "interadvent Kingdom" program, not that of Israel or the Millennium.

III. PURPOSES OF A PARABLE

1. Revelational -- To reveal truth to the responsive.
2. Judgmental -- To conceal truth (of Kingdom) from the unresponsive.
3. Persuasive -- To evoke decisions from the undecided.
4. Perpetuative -- To perpetuate truth in concrete or story form.

IV. GUIDELINES FOR INTERPRETING PARABLES

1. Recover the original setting. Investigate thoroughly the historical contexts.
2. *Discover the problem being answered.*
Parables were designed to solve problems.
3. Uncover the central truth which answers the problem. It is usually obvious in the setting rather than far-fetched.
4. Relate the details to the central truth.
They either contribute to that truth or to its realistic setting.
5. Discover the intended appeal and its current application.

Article 2. THE ABIDING MATRIMONIAL PRINCIPLES

1. Marriage is normal and necessary as instituted by God. (Gen. 2:18-24; Matt. 19:4-6; Eph. 5:31)
Exception: A "gift" of celibacy may be given certain individuals for special divine purposes. (Matt. 19:12; I Cor. 7:1)
2. Separation leading to divorce is never God's will.
(I Cor. 7:10-11)
Exception: The unbelieving partner may insist on departing, making separation unavoidable. (I Cor. 7:15)
3. Divorce is never God's will. (I Cor. 7:2)
Exception: Fornication by one of the partners constitutes matrimonial death and dissolution. (Matt. 5:31-32; 19:9) In the Old Test. it meant physical death; in N.T., matrimonial death.
4. Remarriage to another is never God's will; rather, reconciliation to former partner.
(Mark 10:12; I Cor. 7:11)
Exception: The death of one frees the other to remarry. (Rom. 7:2-3) Also fornication is so devastating as to sever the marriage union (unless repentance and reconciliation is achieved).
Note also that remarriage of the deserting partner constitutes adultery, thus severing the former union and allowing the remarriage of the bereft partner, as suggested by Jesus in Matt. 5:32; 19:9.
5. The sexually unstable are restricted from the ministry and diaconate.
(I Tim. 3:2; Titus 1:6)
Those with wandering sexual affections are denied these services in the interest of the church's testimony. Paul's qualification. of "one-woman man" probably concerns one's character more than one's history.
Exception: Divorce and remarriage prior to salvation are not related to one's Christian character and testimony. (I Cor. 6:11) Possibly also the exception mentioned by Jesus would be involved here.

Article 03. A BIBLIOGRAPHY FOR THE LIFE OF CHRIST AND THE SYNOPTICS

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BIBLIOGRAPHY For THE LIFE OF CHRIST AND THE SYNOPTICS

Andrews, Samuel J. The Life of Our Lord Upon the Earth. New York: Charles Scribner's Sons, 1898. 651 pp. Although old, it is still one of the best general works on the Life of Christ.

Cheney, Johnston M. The Life of Christ In Stereo. Portland, Oregon: Western Baptist Press, 1969. 273 pp. A chronological harmony of the four Gospels in a single, continuous narrative precipitating the probability of a four-year ministry.

Edersheim, Alfred. The Life and Times of Jesus the Messiah. New York: Anson D. F. Randolph and Co., n. d. 2 vols. An exhaustive, historic, and cultural work on the Life of Christ. A classic on historic backgrounds.

Geikie, Cunningham. The Life and Words of Christ. New York: D. Appleton and Co., 1902. 2 vols. (in one). One of the best one-volume works on the subject in narrative, biographical composition. Quite readable, well-documented and illustrated.

Guthrie, Donald. A Shorter Life of Christ. Grand Rapids: Zondervan Publishing House, 1970. 186 pp. An excellent, brief introduction to a study of the Life of Christ, dealing with backgrounds, problem areas, and source materials.

Harrison, Everett F. A Short Life of Christ. Grand Rapids: Wm. B. Eerdmans Publishing Co. 1968. 287 pp. This work is a brief, chronological, thematic treatment of the Gospels, considering 16 crucial events and their contexts. Annotated and with chapter bibliographies.

Hastings, J. A Dictionary of Christ and the Gospels. Edinburgh: T. & T. Clark, 1906. 2 vols. An indispensable tool for a detailed study of the Life of Christ, consisting of carefully researched articles by the cream of turn-of-the-century, conservative scholars.

Perowne, Stewart. The Life and Times of Herod the Great. New York: Abingdon Press, 1956. 187 pp. A most helpful and insightful treatment of the political backgrounds of the time of Christ by a competent lay scholar.

Robertson, A. T. A Harmony of the Gospels. New York: Harper & Brothers Publishers, 1922. 305 pp. Perhaps the best four-column harmony; annotated with appendices.

Scroggie, W. G. A Guide to the Gospels. London: Pickering & Inglis Ltd., 1948. 664 pp. This is another indispensable, definitive work on the Gospels with introductory and comparative studies on the four Gospels.

Shepard, J. W. The Christ of the Gospels. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939. 650 pp. This also is a fine one-volume work, written quite recently, treating the Life of Christ by the expository approach through the Gospels. Well-organized and thorough.

Stalker, James. Life of Jesus Christ. New York: Fleming H. Revell Co., 1880. 163 pp.

An excellent, brief survey for a beginner in the Life of Christ, inspiring for further study.

Vollmer, Philip. The Modern Student's Life of Christ. New York: Fleming H. Revell Co., 1912. 353 pp.

A good chronological manual with much helpful study materials) nicely organized as a college text.

Vos, Howard. The Life of Our Divine Lord. Grand Rapids: Zondervan Publishing Co., 1958. 223

pp. A good recent work recognizing dispensational distinctions and treating the life of Christ by topics and problem areas.

THE GOSPEL OF MATTHEW

English, E. Schuyler. Studies in the Gospel of Matthew. New York: Our Hope Press, 1935. 226 pp.

A good dispensational treatment, but too brief to handle problems.

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treatment of the argument, relating the Old Testament dispensationally.

Gundry, Robert H. The Use of the Old Testament in St. Matthew's Gospel. Leiden, Netherlands. 1967.

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1956. 400 pp. Provocative and helpful examination of symbolic utterances primarily in the Gospels, with good awareness of historic relations.

Lloyd-Jones D. Martyn. Studies in The Sermon On the Mount. Grand Rapids: Wm. B. Eerdmans

Publishing Co., 1959. 2 vols. Perhaps best extant work on the Sermon, though anti-dispensationalism somewhat detracts. Insightful and useful Biblical relationships.

Morgan, G. Campbell. The Gospel According to Matthew. New York: Fleming H. Revell Co.,

1929. 321 pp. A good expositional treatment though laborious and rambling in composition with a moderate dispensation approach.

Pink, Arthur W. An Exposition of the Sermon On The Mount. Grand Rapids: Baker Book House,

1950. 422 pp. Although lengthy and poorly outlined for reading, the treatment is useful interpretively and homiletically, dealing with the Sermon thematically. Quite balanced.

Plummer, Alfred. An Exegetical Commentary on the Gospel According to St. Matthew. London: Elliot

Stock, 1953. 451 pp. Plummer and McNeile are the exegetical works on Matthew.

Tasker, R. V. G. The Gospel According to Matthew. (Tyndale series). Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961. 285 pp. A good brief treatment of critical problems; non-dispensational.

Thomas, Griffith. Outline Studies in the Gospel of Matthew. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961. 476 pp. Excellent outline materials with dispensational awareness as well as consideration of many critical problems.

Trench, Richard C. Notes on the Parables of Our Lord. New York: D. Appleton & Co., 1893. 526 pp. An old standard work on the principles of interpreting parables with an extended exposition of each. Careful and exegetical, though lengthy.

Wallace, Ronald S. The Gospel Miracles, Many Things in Parables. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963. 2 vols. A brief, insightful discussion of the prominent parables and miracles of Christ.

THE GOSPEL OF MARK

Ellis, Margaret E. (A Servant). St. Mark's Gospel of the Exodus. Colonial Park, Pa.: The Colonial Park Publication, 1942. 178 pp. An intriguing chapter by chapter discussion of Mark's Gospel relating Christ's ministry to the life of faith.

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Figure 01. Palestine in New Testament Times

JESUS' FOUR-YEAR MINISTRY
(Significant Features)

AD 29	AD 30	AD 31	AD 32	AD 33
PRESENTATION	PROCLAMATION	POLARIZATION	CONSOLIDATION	
<p>1. Baptism & temptation.</p> <p>2. Making water into wine.</p> <p>3. Cleansing temple. Ministry in Judea and Samaria.</p> <p>4. John is imprisoned.</p> <p>5. Leper is healed and the priests alerted.</p>	<p>6. Sabbath controversy with leaders.</p> <p>7. The Twelve chosen.</p> <p>8. Sermon On The Mount.</p> <p>9. Leaders blaspheme Jesus' miracles.</p> <p>10. Parables announce new Kingdom program.</p> <p>11. Twelve are sent out; John is executed.</p>	<p>12. 5000 fed and popular rejection.</p> <p>13. Ministry to outlying & Gentile areas.</p> <p>14. Two Jerusalem Feasts: Tabernacles; Dedication.</p>	<p>15. Church plan announced; Transfiguration.</p> <p>16. Varied min. moving south. Discipling emphasized.</p> <p>17. In Samaria, Perea, and Ephraim.</p> <p>18. Raising of Lazarus.</p> <p>19. Entering Jerusalem on Palm Sunday.</p> <p>20. Passion Week & Resurr.</p>	

Figure 02. Jesus' Four Year Ministry (Significant Features)

Table 01. THE FOUR GOSPELS BRIEFLY COMPARED

CATEGORY	MATTHEW	MARK	LUKE	JOHN
To Whom Written:	To Hebrew Christians	To Romans	To Greeks	To All Men
Purpose:	To Explain Kingdom	To Impress Power of Gospel	To Set in Historical Order	To Emphasize Plan of Salvation
Office of Christ Emphasized:	King of Israel	Servant of The Lord	Son of Man	Son of God
Animal Symbol of Christ: (Rev. 4:7)	Lion	Ox (Calf)	Man	Eagle
Special Emphasis of Jesus' Ministry:	Discourses	Miracles	Parables	Personal Interviews
Apostolic Viewpoint Reflected:	Matthew	Peter	Paul	John
How Jesus' Saviorhood Is Seen:	Promised Savior	Powerful Savior	Perfect Savior	Personal Savior
Genealogy of Jesus Traced:	From David and Abraham as "King"	None	From Adam as "Man"	From God as "God"

Table 02. THE SYNOPTIC GOSPELS RELATED BY 20 CRUCIAL EVENTS.

Times	Events	Matt.	Mark	Luke
Jan. A.D.29	1- Genealogies and announcements	1		1 & 3
	2- His birth and growth	1-2		2
	3- Baptism and temptation	3-4	1	3-4
	Early Judean Ministry -- John 1 - 4			
Jan.A.D.30	4- Imprisonment of John (the Baptist)	4	1	3
	5- Sins forgiven of Palsied man (Beginning of Conflict)	9	2	5
	6- Sabbath controversy over Healing man with withered hand (Council to destroy Him)	12 (12:14)	3 (3:6)	6 (6:11)
	7- Call of the Twelve (Private instruction emphasized)	10	3	6
The Great Galilean Ministry 4 thru 14.	8- Sermon on the Mount	5-8	0/1	5 & 6
	9- Blasphemy by the leaders	12	3	11
	10- New Kingdom program in parables	13	4	8 & 13
	11-Preaching mission of the Twelve	10	6	9
	12- The 5,000 fed (Resulted in rejection by multitudes at Capernaum)	14	6	9
	13- Peter's confession and the Transfiguration	16-17	8-9	9
	14- Jesus' departure south	19	10	9:51
	Apr.A.D.33	15- The Triumphal entry	21	11
16- The temple cleansing	21	11	19	
17- Conflict with leaders in temple	21-23	11-12	20	
18- The Olivet Discourse	24-25	13	21	
19- The trial and passion	26-27	14-15	22-23	
20- The resurrection	28	16	24	

Table 03. INDEX OF PERSONS IN MATTHEW.

Abel	23:35	Herod Antipas	14:1, 3, 6
Abraham	1:1, 2, 17; 3:9; 8:11; 22:32	Herod Archelaus	2:22
Angels	1:20, 24; 2:13, 19; 28:2, 5	Herod Philip	14:3 (Cf. Luke 3:1)
Barabbas	27:16, 17, 20, 21, 26	House of Israel	10:6; 15:24
Brothers of Jesus	12:46; 13:55	Jeremiah	2:17; 16:14; 27:9
James		John the Baptist	3:1; 11:11-12; 14:2-8; 16:14; 17:13
Joseph		Jonah	13:39-41; 16:4
Judas		Joseph (husband of Mary)	1:16-24; 2:13, 19-23
Simon		Joseph (of Arimathea)	27:57-59
Caesar	22:17, 21	Magi	2:1, 7, 16
Caiaphas	26:3, 57	Mary Magdalene	27:56, 61; 28:1
Canaanite woman	15:22	Mary (Mother of Jesus)	1:16, 18, 20; 2:11; 13:55
Centurion ruler		Mary (Mother of James & Joseph)	27:56
Chief priests & elders	2:4; 16:21; 20:18; 21:15; 23:42, 45; 23:6; 26:3, 14, 47, 59; 27:1, 3, 6, 12, 20, 41, 62; 28:11	Mary of Bethany	26:7-13 (cf. John 12:3)
Daniel	24:15	Mother of Zebedees	20:20; 27:56
David	1:1, 6, 17, 20; 9:27; 12:3, 23; 15:22; 20:30, 31; 21:9, 15; 22:42, 43, 45	Moses	8:4; 17:3-4; 19:7-8; 22:24; 23:2
Disciples of Jesus		Noah	24:37-38
Simon Peter	4:18; 10:2, 4; 14:28, 29; 15:15, 16; 16:16, 17, 22, 23; 17:1, 4, 24, 25; 18:21; 19:27; 26:6, 33-37, 40, 58, 69, 73; 27:32	Pharisees	3:7; 5:20; 9:11, 14, 34; 12:2, 14, 24, 38; 15:1, 12; 16:1, 6, 11, 12; 19:3; 21:45; 22:15, 34, 41; 23:2-39; 27:62
Andrew	1:18; 10:2	Peter's mother-in-law	8:14
James	4:21; 17:1; 20:2	Pilate	27:2, 13, 17, 22, 34, 58, 62, 65
John	4:21; 10:2; 17:1	Queen of South (Sheba)	12:42
Phillip	10:3	Rich Young Ruler	19:16-22
Bartholomew	10:3 (Nathaniel in John)	Roman cohort	27:27
Thomas	10:3	Sadducees	3:7; 16:1, 6, 11, 12; 22:23, 34
Matthew	9:9; 10:3	Satan	4:10; 12:26; 16:23
James of Alphaeus	10:3	Simon of Cyrene	27:32
Thaddaeus	10:3 (Judas of James)	Sisters of Jesus	13:56 (Esther and Tamar, according to trad.)
Simon the Zealot	10:4	Solomon	1:6, 7; 6:29; 12:42
Judas Iscariot	10:4; 26:14, 25, 47 27:3	Two robbers crucified	27:38, 44
Elijah	11:14; 16:14; 17:3-12; 27:47-49	Zechariah (son of Barachiah)	23:35
Father in Heaven	5:16 (42 ref. in Mt.)		
Herodians	22:16		
Herodias	14:3, 6		
Herod the Great	2:1, 3, 7, 12, 15, 16, 19, 22		

Table 04. INDEX OF JESUS' PARABLES.

MIRACLE	MATTHEW	MARK	LUKE	JOHN
EARLY PARABOLIC SAYINGS -- 2nd Year, As Opposition Developed				
1. The Physician Healing The Sick	9:12	2:17	5:31	
2. The Bridegroom and Fasting	9:15	2:19	5:34	
3. The New Patch and Old Garment	9:16	2:21	5:36	
4. The New and Old Wineskins	9:17	2:22	5:37	
5. The Blind Leading The Blind	15:14		6:39	
6. The Good and Bad Fruit Trees	7:17-19		6:43-44	
7. Building On The Rock	7:24		6:48	
8. Children Playing In The Marketplace	11:16-17		7:32	
9. The Lender and The Two Debtors	12:25	3:22	7:40-42	
10. The Divided Kingdom That Falls	12:43-45		11:17	
11. The Evil Spirit Returning			11:24-26	
FIRST MAJOR GROUP OF PARABLES -- 2nd Year, After Leaders' Blasphemy				
1. The Sower	13:2-23	4:2-20	8:5-15	
2. The Lighted Lamp	5:15	4:21	8:16	
3. The Tares	13:24-30			
4. The Seed Growing Of Itself		4:26-29		
5. The Mustard Seed	13:31-32	4:30-32		
6. The Leavening Process	13:33		13:20-21	
7. The Hid Treasure	13:44			
8. The Pearl Of Great Price	13:45-46			
9. The Drag Net	13:47-48			
10. The Householder As A Steward	13:52			
SECOND MAJOR GROUP OF PARABLES -- 4th Year, Instructing Disciples				
1. The Good Shepherd and The Sheep				10:1-5
2. The Unforgiving Servant	18:23-35			
3. The Good Samaritan			10:30-37	
4. The Importunate Friend At Midnight			11:5-8	
5. The Rich Fool			12:16-21	
6. The Servants Awaiting Their Master			12:36-48	
7. The Unfruitful Fig Tree			13:6-9	
8. The Great Supper and Excuses			14:16-24	
9. Counting The Cost Of Building			14:28-32	
10. The Lost Sheep			15:4-6	
11. The Lost Coin			15:8-10	
12. The Prodigal Son			15:11-32	
13. The Unjust Steward			16:1-13	
14. The Rich Man and Lazarus			16:19-32	
15. The Unprofitable Servant			17:7-10	
16. The Judge and The Persistent Widow			18:1-5	
17. The Pharisees and Publican Praying			18:1-14	
18. The Laborers In The Vineyard	20:1-16			
19. The Ten Talents Entrusted			19:12-27	
FINAL GROUP OF PARABLES -- Passion Week				
1. The Two Sons Asked To Work	21:28-32			
2. The Wicked Vine-Growers	21:33-46			
3. The Man Without A Wedding Garment	22:1-14	12:1-12	20:9-16	
4. The Budding Fig Tree	24:32			
5. The Porter Commanded To Watch		13:28		
6. Guarding The House Against Thieves	24:43	13:34		
7. The Faithful & Unfaithful Stewards	24:45-51			
8. The Ten Virgins	25:1-13			
9. The Talents Entrusted	25:14-30			
10. The Sheep & Goats Separated	25:31-46			

Table 05. INDEX OF PLACES IN MATTHEW

Arimathea	27:57
Babylon	1:11 , 12, 17
Bethany	21:17; 26::6
Bethlehem	2:1, 5, 6, 8, 16
Bethsaida	11:21
Caesarea Philippi	16:30
Capernaum	4:13; 8:5; 11:23; 17:24
Chorazin	11:21
Decapolis	4:25
Egypt	2:13-15, 19
Gadara	8:28
Galilee	2:22; 3:13; 4:12, 15, 18, 23, 25; 15:29; 17:22; 19:1; 21:11; 26:32; 27:55; 28:7, 10, 16
Gethsemane	26:36
Golgotha	27:33
Holy City	4:5; 27:53
Jerico	20:29
Jerusalem	2:1, 3; 3:5; 4:25; 5:35; 15:1; 16:21; 20:17, 18; 21:1, 10; 23:37
Jordan River	3:5, 6, 13
Judea	2:1, 5, 22; 3:1, 5; 4:25; 19:1; 24:16
Mount of Olives	21:1; 24:3; 26:30
Nazareth	2:33; 4:13; 21:11; 26:71
Perea ("Beyond the Jordan")	4:15; 25; 19:1
Sea of Galilee	4:18; 15:21
Sodom and Gomorrah	10:15; 11:23, 24
Syria	4:24
Tyre and Sidon	1:21, 22; 15:21

Table 06. INDEX OF JESUS' MIRACLES

MIRACLE	MATTHEW	MARK	LUKE	JOHN
1. Water turned to wine				2:1-11
1st Passover Apr. AD 29				
2. Nobleman's son's fever		-		4:46-54
3. Demoniac at syn. healed			4:33-37	
4. Peter's mother-in-law	8:14-15	1:21-28	4:38-39	
5. Great catch of fish		1:29-31	5:1-11	
6. Leper healed	8:2-4		5:12-15	
7. Paralytic brot & healed	9:1-8	1:40-45	5:17-26	
2nd Passover Apr. AD 30		2:1-12		
8. Withered hand healed	12:9-13	-	6:6-11	
9. Centurion serv. healed	8:5-13		7:1-10	
10. Widow's son raised		3:1-5	7:11-17	
11. Blind & mute man healed	12:22-32		11:14-23	
12. Storm on Gal. stilled	8:18-27		8:22-25	
13. Two demoniacs & swine	8:28-34		8:26-39	
14. Invalid at pool healed		4:35-41		5:1-15
15. Mute demoniac healed	9:32-34	5:1-20		
16. Hemorrhaging woman healed	9:20-22		8:43-38	
17. Jairus' daughter raised	9:18-26		8:41-56	
3rd Passover Apr. AD 31		5:5-34		
18. Feeding the 5,000	14:13-21	5:22-43	9:10-17	6:1-14
19. Walking on water	14:22-33			6:15-21
20. Syroph. girl exercised	15:21-28	-		
21. Deaf mute healed		6:32-44		
22. Feeding the 4,000	15:29-38	6:45-52		
23. Blind man healed		7:24-30		
4th Passover Apr. AD 32		7:31-37		
24. Boy w/demon & epilepsy	17:14-21	8:1-9		
25. Coin in fish's mouth	17:24-27	8:22-26		
26. Man born blind healed				9:1-41
27. Crippled woman healed		-	13:10-17	
28. Man w/dropsy healed			14:1-6	
29. Ten lepers cleansed		9:14-29	17:11-19	
30. Lazarus is raised				11:1-44
31. 2 blind beggars healed	20:30-34		18:35-43	
32. Blind Bartimaeus healed				
33. Cursing the fig tree	21:18-19		22:49-51	
34. Malchus' ear healed				
5th Passover Apr. AD 33				
35. Post-resur. catch of fish		10:46-52		21:1-12
		11:12-14		
		-		

Table 07. INDEX OF OLD TESTAMENT QUOTATIONS IN MATTHEW.

MATTHEW	OLD TESTAMENT QUOTE	EVENT OR PROPHECY RELATED
1:2-16	I Chron 1:28; 2:1-5; 3:1-24	Jesus genealogy from Abraham
22, 23	Isa 7:14	Virgin Birth
2:5-6	Mic 5:1-2	Village birth in Bethlehem
15	Hos 11:1	Called out of Egypt
17-18	Jer 31:15	Weeping at children's destruction
23	Isa 11:1; Jer 23:5, 33:15	Called a "Nazarene"
3:3	Isa 40:3	Voice crying in the wilderness
4:4	Deut 8:3	Man does not live by bread alone
6	Psm 91:11-12	Angels to protect the righteous
7	Deut 6:16	Shall not tempt the Lord
10	Deut 6:13	The Lord only to be worshipped
14-16	Isa 9:1-2	Gentiles of Galilee to see great light
5:5	Psm 37:11	Humble to inherit the earth
21	Ex 20:13; Deut 5:17	Command not to commit murder
27	Ex 20:14; Deut 5:18	Command not to commit adultery
31	Deut 24:1	Divorce certificate required by Moses
33-37	Lev 19:12; Num 30:2; Deut 23:21	Solemn vows to be fulfilled
38	Ex 21:24; Lev 24:20; Deut 19:21	Law of retaliation (Lex talionis)
43	Lev 19:18; (Deut 23:6; 25:19)	Love neighbor; hate enemy.
7:23	Psm 6:8	Wicked to be dismissed from the Lord
8:17	Isa 53:4	He took our infirmities
9:13	Hos 6:6	The Lord desires mercy, not sacrifice
10:35	Mic 7:6	One's enemies to be of his own house
11:10	Mal 3:1	The Lord's messenger to prepare way
12:7	Hos 6:6	The Lord desires mercy, not sacrifice
18-21	Isa 42:1-4	Servant of Lord to heal Gentiles by Spirit
13:13-15	Isa 6:9-10	Israel to hear and not understand
35	Psm 78:2	To reveal new truths by parables
15:4-6	Ex 20:12; 21:17; Lev 20:9	Command to honor one's parents
7-9	Isa 29:13	Israel honored God w/mouths, not heart
17:16	Deut 19:15	Charge established by 2 or 3 witnesses
19:4-5	Gen 1:27; 2:24; 5:2	Monogamous marriage established by God
7	Deut 24:1-4	Moses required certificate for divorce
18-19	Ex 20:13-16; Deut 5:16-20	Mosaic Law toward others
21:4-5	Is 62:11; Zech 9:9	"Behold your King comes . . . on donkey
9	Psm 118:26	"Blessed is He who comes in Name..."
13	Isa 56:7; Jer 7:11	"My house...called a house of prayer."
16	Psm 8:2	"Out of the mouths of babes..praise."
42	Psm 118:22-23	Rejected Stone to be Chief..."
22:31-32	Ex 3:6, 15	"I Am the God of Abraham..."
37, 39	Deut 6:5; Lev 19:18	To love God with all..love neighbor as..
44	Psm 110:1	David called his Son "Lord"
23:38-39	Jer 12:7; 22:5; Psm 118:26	House to be left desolate
24:15	Dan 9:27; 11:31; 12:11	Daniel's sign of "abomination."
29	Isa 13:10; 24:23; Joel 3:15-16	Heavenly signs to climax tribulation
26:31	Zech 13:7	Shepherd to be struck, sheep scatter
27:9-10	Jer 18:2; 19:2; 32:6; Zech 11:13	Sold for 30 pieces of silver
34-43	Psm 69:21; 22:1-2, 7-8; 109:25;	Given wine mingled with gall
46	Psm 22:1	"My God, My God, why...forsaken Me."

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Matthew 1

- 1 ¶ *{1}* The book of the *{2}* generation of Jesus Christ, the son of David, the son of Abraham. *{1}* Or *The genealogy of Jesus Christ* 2) Or *birth*; as in verse 18}
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
- 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat *{1}* Ram; *{1}* Gr *Aram*}
- 4 and *{1}* Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; *{1}* Gr *Aram*}
- 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;
- 6 and Jesse begat David the king. And David begat Solomon of her *that had been the wife* of Uriah;
- 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat *{1}* Asa; *{1}* Gr *Asaph*}
- 8 and *{1}* Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; *{1}* Gr *Asaph*}
- 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
- 10 and Hezekiah begat Manasseh; and Manasseh begat *{1}* Amon; and *{1}* Amon begat Josiah; *{1}* Gr *Amos*}
- 11 and Josiah begat Jechoniah and his brethren, at the time of the *{1}* carrying away to Babylon. *{1}* Or *removal to Babylon*}
- 12 And after the *{1}* carrying away to Babylon, Jechoniah begat *{2}* Shealtiel; and *{2}* Shealtiel begat Zerubbabel; *{1}* Or *removal to Babylon* 2) Gr *Salathiel*}
- 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
- 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham unto David are fourteen generations; and from David unto the *{1}* carrying away to Babylon fourteen generations; and from the *{1}* carrying away to Babylon unto the Christ fourteen generations. *{1}* Or *removal to Babylon*}

I. INTRODUCTION OF THE KING**(1:1. - 4:11.)****A. THE KING'S ARRIVAL.****(1.-2.)****1. HIS ANCESTRY.****vs. 1:1-17**

(Establishing His legal right to throne)

- a. The significant opening phrase:.
"Bible genealogy of Jesus Christ."
- b. The significant origins of Jesus.
 - 1) The Seed of David -- Heir to throne.
 - 2) The Seed of Abraham -- Fulfiller of covenant.
 - 3) Note these suggest outline of Matthew:
1 - 11 = Kingly Son of David.
12 - 28 = Sacrificial Son of Abraham.
- c. The significant arrangement of the genealogy. vs.2-17
 - 1) He gives symmetry of 3 cycles, 14 each. vs. 17
 - 2) He notes 4 women (2 harlots; 2 seduced; 2 foreigners) (Suggests also wide gen. background of Messiah)
 - 3) He excludes sons of Ahab to 3rd generation. Purpose was not be exhaustive.
 - 4) Jeconiah is definitely included (Cf. Jer. 22 esp. vs. 24). vs. 11 12
--but not his father Jehoiakim. Why?
- d. The significant conclusion.
 - 1) Joseph the carpenter is shown heir to throne of Israel.
 - 2) Jesus is thus rightful heir to throne of Israel.

Matthew 1 (cont.)

- 18 ¶ Now the {1} birth {2} of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. {1} Or *generation*; as in verse 1. 2) Some ancient authorities read *of the Christ*
- 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.
- 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is {1} conceived in her is of the Holy Spirit. {1} Gr *begotten*
- 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.
- 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
- 23 {1} Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name {2} Immanuel; which is, being interpreted, God with us. {1} *Isa 7:14.* 2) Gr *Emmanuel*
- 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife;
- 25 and knew her not till she had brought forth a son: and he called his name JESUS.

- e. Note genealogies of other Gospels.

Mark -- None given. Why not?

Luke -- Traced to Adam, as Son of Man.

John -- Traced to God, as Son of God.

Note now the turn of Matthew's argument relating Jesus to Joseph. He 1st established His legal Son-ship to Joseph.

He then' emphatically denied His physical Son-ship to Joseph.

2. HIS ADVENT INTO THE WORLD.

(1:18.— 2:23.)

- a. The divine conception according to prophecy. vs. 18-23
- 1) Divine conception stated. vs. 18
Occuring during betrothal, prior to marriage.
 - 2) Divorce action contemplated. vs. 19
Recorded to emphasize fact of her virginity.
 - 3) Divine direction given Joseph. vs. 20-21
 - a) Told to marry Mary.
 - b) Told of the divine conception_
 - c) Told of Jesus' role as Saviour.,
 - 4) Divine prophcey fulfilled. vs. 22-23
 - a) Isaiah 7:14 fulfilled literally.
 - b) Note His human and divine Names: vs. 21, 23
Jesus (Saviour)-- Emphasizing His Work.
Heb יהושוע Y^ehowshu'ah':Joshua or Jehoshua= "Jehovah is salvation" ;Greek
Ιησους; Jesus;
Immanuel (God with us) -- Emphasizing His Person.
- b. The human birth of Jesus. vs. 24-25
- 1) Joseph is obedient.
 - a) He married Mary immediately.
 - b) He knew her not intimately till after Jesus' birth. Note stress on her virginity.
 - 2) Jesus is born.
Named "Jesus" by Joseph, His guardian.

Matthew 2

- 1 ¶ Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, *{1}* Wise-men from the east came to Jerusalem, saying, *{1}* *Gr Magi*; Compare Es 1:13; Da 2:12; Ac 13:6, 8}
- 2 *{1}* Where is he that is born King of the Jews? for we saw his star in the east, and are come to *{2}* worship him. *{1}* *Or Where is the King of the Jews that is born?* 2) The Greek word denotes an act of reverence whether paid to a creature (see Mt 4:9; 18:26), or to the Creator (see Mt 4:10)}
- 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.
- 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
- 5 And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,
- 6 *{1}* And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel. *{1}* *Mic 5:2*
- 7 Then Herod privily called the *{1}* Wise-men, and learned of them exactly *{2}* what time the star appeared. *{1}* *Gr Magi*; Compare Es 1:13; Da 2:12; Ac 13:6, 8. 2) *Or the time of the star that appeared*}
- 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him*, bring me word, that I also may come and *{1}* worship him. *{1}* *The Greek word denotes an act of reverence whether paid to a creature (see Mt 4:9; 18:26), or to the Creator (see Mt 4:10)}*
- 9 ¶ And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 And when they saw the star, they rejoiced with exceeding great joy.
- 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
- 12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

3. His Admirers And Adversaries.**(2.)**

(Matthew skips events of 1st 4 months recorded by Luke)

- a. Eastern wise men seek Jesus. vs. 1-2
(Probably involved a large impressive train)
 - 1) They seek in Jerusalem. Why?
 - 2) They evidently recall Num. 24:17.

- b. King Herod perniciously seeks Jesus. vs. 3-8
 - 1) Recall his history of slaying all adversaries.
 - 2) He alerts the religious leaders. vs. 4-6
 - a) His Bethlehem birth is attested.
 - b) His coming rulership is attested.
 - 3) He plots Jesus' destruction. vs. 7-8
Note Herod's Edomite background.

- c. The wise men worship Jesus. vs. 9-12
 - 1) Note 2nd appearance of star over Bethlehem.
 - 2) Contrast their worship with Israel's indifference.
 - 3) Their gifts were gifts of royalty.
Gold --
Frankincense -- Myrrh --
 - 4) Their gifts also made the family rich to travel.

Matthew 2 (cont.)

- 13 ¶ Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying,
Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee:
for Herod will seek the young child to destroy him.
- 14 And he arose and took the young child and his mother by night, and departed into Egypt;
- 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through
the prophet, saying, *{1}* Out of Egypt did I call my son. *{1}* *Ho 11:1}*
- 16 ¶ Then Herod, when he saw that he was mocked of the *{1}* Wise-men, was exceeding wroth, and sent
forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two
years old and under, according to the time which he had exactly learned of the *{1}* Wise-men. *{1}* *Gr Magi;*
Compare Es 1:13; Da 2:12; Ac 13:6, 8}
- 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,
- 18 *{1}* A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; And
she would not be comforted, because they are not. *{1}* *Jer 31:15}*
- 19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
saying,
- 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that
sought the young child's life.
- 21 And he arose and took the young child and his mother, and came into the land of Israel.
- 22 But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was
afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee,
- 23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the
prophets, *{1}* that he should be called a Nazarene. *{1}* *Isa 11:1 in the Hebrew?}*

d. The family sojourns in Egypt.

vs. 2:13-23

Matthew here notes 3 fulfillments of prophecy.

- 1) The prophecy of coming out of Egypt. vs. 13-15
 - a) Note the quote from Hos. 11:1.
 - b) Note its fulfillment as a "type."

- 2) The prophecy of Herod's slaughter. vs. 16-18
 - a) Note the quote from Jer. 31:15.
 - b) This slaughter is seen as another tear of the weeping of Rachel (who was buried at Bethlehem) and of all Israel under Gentile rule.
 - c) The slaughter involved male boys to the 2nd year (1 year and 1 day was 2nd year). Herod himself died a few weeks later and was buried at Bethlehem later.

- 3) The prophecy of return to Nazareth. vs. 19-23
 - a) Note the angel's further instruction.
 - b) Note how this fulfilled prophecy.
Not a single prophesy, but plural vs. 23
Nazareth was the most despised town in Galilee.
 - c) Note Matthew's purpose in recording this prophecy.
It furthered/confirmed Jesus' Messiahship.
It emphasized the prediction of His lowly origin.

Matthew 3

- 1 ¶ And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying,
2 Repent ye; for the kingdom of heaven is at hand.
3 For this is he that was spoken of through Isaiah the prophet, saying, *{1}* The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. *{1} Isa 40:3}*
4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5 Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan;
6 and they were baptized of him in the river Jordan, confessing their sins.
7 ¶ But when he saw many of the Pharisees and Sadducees coming *{1}* to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? *{1} Or for baptism}*
8 Bring forth therefore fruit worthy of *{1}* repentance: *{1} Or your repentance}*
9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
11 I indeed baptize you *{1}* in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not *{2}* worthy to bear: he shall baptize you *{1}* in the Holy Spirit and *in* fire: *{1} Or with 2) Gr sufficient}*
12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

B. THE KING'S FORERUNNER.**3:1-12.****1. THE PERSON OF JOHN THE BAPTIST.****vs. 1-4**

- a. He was a priest. (Lk. 1:5)
But note his dissociation with the corrupt system.
- b. He was a prophet. How did he fulfill the "Elijah prophecy"? (Mal. 4:5)
- c. He was Messiah's forerunner. (Isa. 40:3) {and *Mal 3: 1 Behold, I will send **my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.***}

2. THE PURPOSE AND MISSION OF JOHN.**vs. 5-12**

- a. He preached repentance to the people. vs. 1-6
 - 1) He called the righteous out of the system.
 - 2) He struck for individual decisions.
 - 3) He identified the remnant by baptism.
- b. He proclaimed judgment on the leaders. vs. 7-10
 - 1) Divine wrath was coming. Divine axe to destroy counterfeit system.
 - 2) Lineage to Abraham of no avail in allaying wrath.
 - 3) He also warned Herod of judgment. vs. 14:3-4
- c. He introduced Messiah's judgment work. vs. 11-12
 - 1) Messiah to baptize in Holy Spirit -- For empowering. (Joel 2)
 - 2) Messiah to baptize in fire -- For judgment & cleansing. These summarized O. T. concept of Messiah's work.

Matthew 3 (cont.)

- 13 ¶ Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
- 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
- 15 But Jesus answering said unto him, Suffer *{1}* it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. *{1}* Or me
- 16 And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened *{1}* unto him, and he saw the Spirit of God descending as a dove, and coming upon him; *{1}* Some ancient authorities omit unto him
- 17 and lo, a voice out of the heavens, saying, *{1}* This is my beloved Son, in whom I am well pleased. *{1}* Or This is my Son; my beloved in whom I am well pleased. See Mt 12:18

Matthew 4

- 1 ¶ Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 2 And when he had fasted forty days and forty nights, he afterward hungered.
- 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become *{1}* bread. *{1}* Gr loaves
- 4 But he answered and said, It is written, *{1}* Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. *{1}* De 8:3
- 5 Then the devil taketh him into the holy city; and he set him on the *{1}* pinnacle of the temple, *{1}* Gr wing
- 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written, *{1}* He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. *{1}* Ps 91:11, 12
- 7 Jesus said unto him, Again it is written, *{1}* Thou shalt not make trial of the Lord thy God. *{1}* De 6:16
- 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
- 9 and he said unto him, All these things will I give thee, if thou wilt fall down and *{1}* worship me. *{1}* See marginal note on Mt 2:2
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, *{1}* Thou shalt worship the Lord thy God, and him only shalt thou serve. *{1}* De 6:13
- 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

C. THE KING'S PREPARATION.**(3:13.- 4:11.)****1. His Baptism For Service.****vs. 13-17**

- a. John's baptism of Jesus.
 - 1) Note reason for John's reluctance.
 - 2) Note "fulfilling all righteousness."
- c. The Spirit's anointing. vs. 16
 - 1) Note purpose of this anointing.
 - 2) Note symbol of dove --bird of peace & .sacrifice.
- d. The Father's approval and identification. vs 17
 He came to please the Father --to do His will.

2. HIS TEMPTATION BY SATAN.**vs. 4:1-11**

- a. Circumstance of the testing.
 - 1) Led of the Spirit to confront "god of this world."
 - 2) At time of severe human hunger.
- b. Character of the testing. vs. 3-10
 - 1) First temptation -- Make bread. ⁱ vs. 3-4
 Essence of temptation -- Improper independence.
 Answer to temptation -- Man must submit to will of God.
 - 2) Second temptation -- Cast self from temple pinnacle. vs. 5-7
 Essence of -- Improper dependence on God.
 Answer to -- Man does not put God on trial.
 - 3) Third temptation -- Gain world by worship of Satan. vs. 8-11
 Essence of -- Improper compromise.
 Answer to -- God alone is to be worshipped & served.
- c. Significance of the testing.
 - 1) He affirmed His allegiance to the Father's will.
 - 2) He affirmed His dependence on the Spirit's power.
 - 3) He asserted His refusal to compromise with Satan.

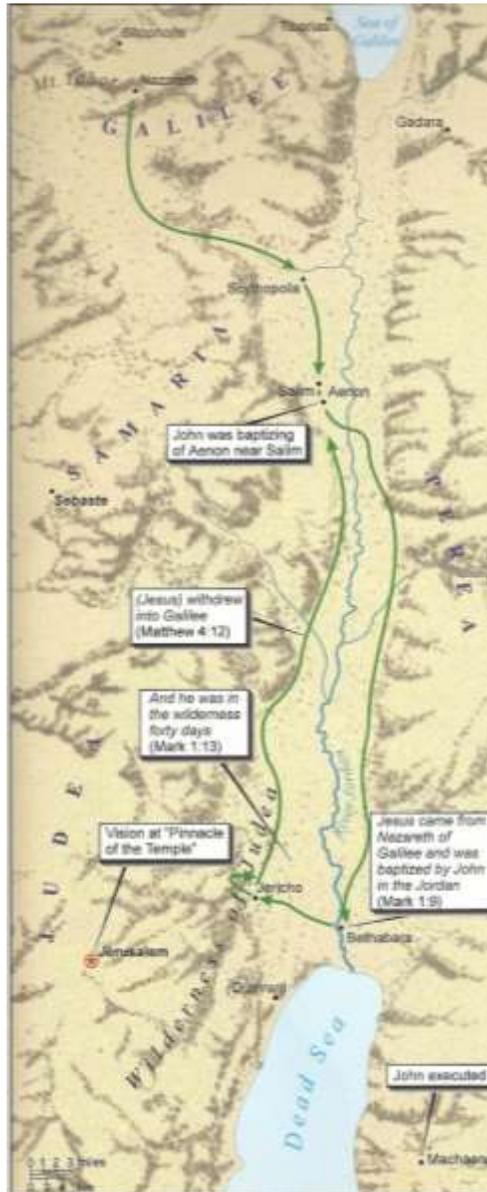


Figure 03. The Baptism Of Jesus, And His Desert Sojourn.

Mat 3-4:12, 14:1-2; Mk 1:4-14, 6:14-29; Lk 3:1-22, 6:18-30, 9:7-9; Jo 1:6-8, 15-42, 3:22-24.

Map Courtesy of "The River Jordan", © 1998, CARTA The Israel Map and Publishing Company Ltd, Jerusalem 1998, Pg. 9.

Because of length of text, Ch. 4. (Cont.) is backed up.

Matthew 4 (cont.)

- 12 ¶ Now when he heard that John was delivered up, he withdrew into Galilee;
- 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:
- 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
- 15 {1} The land of Zebulun and the land of Naphtali, {2} Toward the sea, beyond the Jordan, Galilee of the {3} Gentiles, {1} Isa 9:1, 2. 2) Gr The way of the sea 3) Gr nations; and so elsewhere}
- 16 the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up.
- 17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
- 18 ¶ And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

- 19 And he saith unto them, Come ye after me, and I will make you fishers of men.
- 20 And they straightway left the nets, and followed him.
- 21 And going on from thence he saw two other brethren, {1} James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. {1} Or Jacob}
- 22 And they straightway left the boat and their father, and followed him.
- 23 ¶ And {1} Jesus went about in all Galilee, teaching in their synagogues, and preaching the {2} gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. {1} Some ancient authorities read he 2) Or good tidings; and so elsewhere}
- 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, {1} possessed with demons, and epileptic, and palsied; and he healed them. {1} Or demoniacs}
- 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan.

II. PRESENTATION OF THE KING

(4:12-10.)

A. THE KING'S EARLY MINISTRY.

vs. 4:12-17

1. His Departure From Judea.

vs. 4:12

- a. Note that Matthew skips His early Judean ministry.
- b. Note reason for His departure to Galilee (Herod's territory).

2. His Departure From Nazareth To Capernaum.

vs. 13-16

- a. Note Luke's record of rejection at Naz. (Lk. 4).
- b. Note its fulfillment of prophecy (Isa. 9:1).

3. His Early Message Summarized.

vs. 17

- a. "Repent" -- Soteriological.
- b. "The Kingdom ... is at hand" -- Eschatological.
(The Kingdom present in Person of the King)
- c. Note similarity to John's message.

4. His Early Disciples Called.

vs. 18-22

- a. Peter and Andrew. vs. 18-20
 - 1) Disciples of John the Baptist.
 - 2) Called as disciples -- to learn.
- b. James and John. vs. 21-22
 - 1) They responded to His Person, not his prof. offer.
 - 2) Called not because of what they were, but because of what He would make them to become.

5. His Kingdom Ministry Emphasized.

vs. 23-25

- a. Sphere of this ministry -- Synagogues. vs. 23
- b. Subject -- Gospel of the Kingdom.
- c. Signs -- Messianic credentials in 3 types of healing.
- d. Significance -- O. T. Messiah is on the scene.

Matthew 5

- 1 ¶ And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
- 2 and he opened his mouth and taught them, saying,
- 3 ¶ Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 {1} Blessed are they that mourn: for they shall be comforted. {1} *Some ancient authorities transpose verses 4 and 5*
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called sons of God.
- 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.
- 13 ¶ Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
- 14 Ye are the light of the world. A city set on a hill cannot be hid.
- 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.
- 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

B. THE KING'S WORDS OF POWER.**(5.-7.)**

(The Principles Of The Kingdom Expounded)

NOTE THE CIRCUMSTANCES OF THE SERMON ON THE MOUNT.

- a . Time: After initial rejection (Mark 3).
- b . Purpose:
 - 1) Historically.
 - 2) Universally.

1. THE KING DESCRIBES TRUE CHILDREN OF THE KINGDOM.**vs. 5:1-16**

- a. Their character. vs. 1-12
 - 1) Beautiful attitudes. vs. 3-6
 - a) Humble -- toward self.
 - b) Penitent -- toward sin.
 - c) Meek -- toward others.
 - d) Hungry -- toward God.
 - 2) Beneficent activities. vs. 7-12
 - a) Merciful -- toward the less fortunate.
 - b) Pure in heart -- toward self.
 - c) Peacemaker - - toward troublemakers.
 - d) Persecuted -- toward enemies.
- b. Their charisma. vs. 13-16
 - 1) As salt. vs. 13
 - a) Creating thirst for God and righteousness.
 - b) Being a preservative influence in world.
 - 2) As light. vs. 14-16
 - a) The pure in heart reflect God's glory.
 - b) They reveal also the works of God

Matthew 5 (cont.)

- 17 ¶ Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.
- 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.
- 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.
- 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
- 21 ¶ Ye have heard that it was said to them of old time, {1} Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: {1} *Ex 20:13; De 5:17*
- 22 but I say unto you, that every one who is angry with his brother {1} shall be in danger of the judgment; and whosoever shall say to his brother, {2} Raca, shall be in danger of the council; and whosoever shall say, {3} Thou fool, shall be in danger {4} of the {5} hell of fire. {1} *Many ancient authorities insert without cause 2) An expression of contempt 3) Or Moreh, a Hebrew expression of condemnation 4) Gr unto or into 5) Gr Gehenna of fire*
- 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,
- 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.
- 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary {1} deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. {1} *Some ancient authorities omit deliver thee*
- 26 Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.

2. THE KING CLARIFIES THE RELEVANCE OF THE LAW.**vs. 5:17-19**

- a. Showing its internal character. vs. 17
 - 1) He fulfilled it in expanding it.
 - 2) He fulfilled it in making its righteousness possible.
- b. Showing its eternal character. vs. 18
 - 1) Its eternal principles emphasized.
 - 2) Not voiding the law (Rom. 3:31; 8:4).
- c. Showing its paternal character.
 - 1) For children of the Father, not the ungodly.
 - 2) A way of life -- Not a way of salvation.

3. THE KING CLARIFIES THE ESSENCE OF THE LAW.**vs. 20-48**

- a. His initial premise stated. vs. 20
 - 1) The Pharisaic religious system of merit is defunct.
 - 2) His point concerned the "quality" of righteousness.
- b. Laws concerning "life" clarified. vs. 21-32
 - 1) Individual life -- Improper taking of life. vs. 21-26
 - a) Note He appeals to His own authority.
 - b) He scores anger as latent murder.
 - c) He declares worship impossible with anger toward men. vs. 23-24
 - d) He warns of the danger of continued anger or irreconciliation. vs. 25-26

Matthew 5 (cont.)

- 27 ¶ Ye have heard that it was said, *{1}* Thou shalt not commit adultery: *{1}* *Ex 20:14; De 5:18*
- 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.
- 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into *{1}* hell. *{1}* *Gr Gehenna*
- 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into *{1}* hell. *{1}* *Gr Gehenna*
- 31 It was said also, *{1}* Whosoever shall put away his wife, let him give her a writing of divorcement: *{1}* *De 24:1, 3*
- 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.
- 33 ¶ Again, ye have heard that it was said to them of old time, *{1}* Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: *{1}* *Le 19:12; Nu 30:2; De 23:21*
- 34 but I say unto you, swear not at all; neither by the heaven, for it is the throne of God;
- 35 nor by the earth, for it is the footstool of his feet; nor *{1}* by Jerusalem, for it is the city of the great King. *{1}* *Or toward*
- 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black.
- 37 *{1}* But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of *{2}* the evil *one*.
{1} *Some ancient authorities read But your speech shall be 2) Or evil as in Mt 5:39; 6:13*

- 2) Family life -- the sin of adultery. vs. 5:27-30
 (Improper giving of life or use of life processes) See Article 02.
- a) Adultery traces to one's thought life.
 - b) Illicit thoughts are cancerous to moral life. Remove evil at whatever the human cost.
 A limited but morally healthy life is preferred to an affluent immoral life.
- 3) Family life -- divorce limitations. vs. 31-32
- a) Moses' original intention. vs. 31
 Not an approval but a limitation.
 Required legal document to protect woman.
 - b) Jesus' clarification. vs. 32
 He disallowed divorce with but I exception.
 His point: The enormous consequence of fornication.
 The great need for moral purity.
 - c) Laws concerning "lips" clarified. vs. 33-37
- 1) The Law's demand that oaths be kept. vs. 33
- 2) Jesus' demand for constant honesty. vs. 34-37
- a) He forbade all oaths in common speech. Why?
 - b) He insisted on plain honesty in simple speech.

Matthew 5 (cont.)

38 ¶ Ye have heard that it was said, An *{1}* eye for an eye, and a tooth for a tooth: *{1}* *Ex 21:24; Le 24:20; De 19:21*

39 but I say unto you, resist not *{1}* him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. *{1}* *Or evil*

40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41 And whosoever shall *{1}* compel thee to go one mile, go with him two. *{1}* *Gr impress*

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it was said, *{1}* Thou shalt love thy neighbor, and hate thine enemy: *{1}* *Le 19:18*

44 but I say unto you, love your enemies, and pray for them that persecute you;

45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? do not even the *{1}* publicans the same? *{1}* *That is collectors or renters of Roman taxes*

47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same?

48 Ye therefore shall be perfect, as your heavenly Father is perfect.

Matthew 6

1 ¶ Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

d. Laws concerning love clarified.

vs. 5:38-48

- 1) Love should replace retaliation. vs. 38-42
 - a) Note O.T. principle of "tit for tat." vs. 38
 - b) Christ's principle = No personal revenge.
Rather, have a spirit of recompense & conciliation,
being ready to surrender:
 - The right of revenge. vs. 38
 - The right of things. vs. 40
 - The right to our time. vs. 41
 - The right to our money. vs. 42
 - c) Note: He does not abrogate principle of legal justice.
- 2) Love should replace hatred. vs. 43-48
 - a) The legal standard = love your neighbor.
 - b) The Lord's standard = love your enemies. This is the real test of love.
 - c) Make the Father your pattern, not the devil. The Father loved us when we were yet enemies. (Rm. 5:8)

4. THE KING CLARIFIES TRUE RELIGION.**vs. 6:1-18**

(He now exposes the Pharisees' hypocritical religious practices)

- a. Proper almsgiving. vs. 1-4
 - 1) The wrong motive = To be seen of men.
 - a) He notes its loss of reward in heaven.
 - b) The virtue thus becomes a vice.
 - 2) The right motive = Given as to the Father.
Giving to the poor is "lending to the Lord:"
(Prow. 19:17)

Matthew 6 (cont.)

- 5 ¶ And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.
- 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.
- 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.
- 8 Be not therefore like unto them: for {1} your Father knoweth what things ye have need of, before ye ask him. {1} *Some ancient authorities read God your Father*
- 9 ¶ After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name.
- 10 Thy kingdom come. Thy will be done, as in heaven, so on earth.
- 11 Give us this day {1} our daily bread. {1} *Gr our bread for the coming day; Or our needful bread*
- 12 And forgive us our debts, as we also have forgiven our debtors.
- 13 And bring us not into temptation, but deliver us from {1} the evil *one*. {2} {1} *Or evil* 2) Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*
- 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
- 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- 16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.
- 17 But thou, when thou fastest, anoint thy head, and wash thy face;
- 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

- b. Proper prayer. vs. 6:5-18
- 1) The negative admonition. vs. 5-8
 - a) Not to pray as hypocrites -- with wrong motives.
They parade religion to feed their ego.
 - b) Not as the heathen -- with wrong purpose.
They conceive prayer as changing God's mind.
They presume to force God (nuisance value of prayer.)
 - 2) The positive instruction on prayer. vs. 9-15
-
- I Invocation: Pray to the Father. vs. 6, 9
A new relationship in prayer is introduced -- Father-son.
- II First Petitions: Seek 1st the interests of God. vs. 9-10
1. His Name -- May it be hallowed.
 2. His Kingdom -- May it be extended.
 3. His will -- May it be done in all spheres.
- III Last Petitions: Seek God's help for personal needs. vs. 11-13
1. For daily bread.
 2. For spiritual renewal. (Not for salvation here, but blessing)
 3. For spiritual guidance with respect to temptation.
- Notes:
1. He emphasizes the need to forgive others.
Pt. = An unforgiving heart cannot invoke God's blessing on life.
 2. He does not give full revelation on New Testament prayer.
 - a. It introduces the Father-son relation of the believer.
(See John 16:24 and Rm. 8:26 for further development)
 - b. It presents a pattern of approaching God in prayer.
-
- c. Proper Fasting. vs. 16-18
- 1) The negative admonition = Not to be seen of men.
 - 2) The positive = Make it visible only to the Father.
Impress God with your willingness to deprive self.

Matthew 6 (cont.)

- 19 ¶ Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:
- 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not *{1}* break through nor steal: *{1}* *Gr dig through*;
- 21 for where thy treasure is, there will thy heart be also.
- 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
- 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!
- 24 No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
- 25 ¶ Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?
- 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?
- 27 And which of you by being anxious can add one cubit unto *{1}* the measure of his life? *{1}* *Or his stature*;
- 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
- 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?
- 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.
- 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.
- 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

5. The King Clarifies The True Way Of Life.

(6:19.-7:12.)

- a. Proper attitude toward physical needs. vs. 19-34
 - 1) The wise way to invest. vs. 19-21
 - a) Choose a bank where savings are safe --heaven.
 - b) Choose bank where savings are productive. Location of savings determines the set of one's affection. (Put your heart in heaven)
 - 2) The danger of becoming a slave to "mammon." vs. 22-24
 - a) Double allegiance is impossible. Loving money is hating God.
 - b) Make money your servant, not your master.
 - 3) The logic of trusting the Father. vs. 25-34
 - a) He created life -- surely can sustain it.
 - b) He cares for nature lavishly. vs. 26-30
 - (1) Animate nature -- the birds. Without worry, they trust the Father.
 - (2) Inanimate nature -- the lilies.
They live in splendour from the Father.
 - c) Believers are His special care as His children.
 - (1) The heathen have a proper concern for worry. Worrying is heathen and detrimental.
 - (2) Believers are not to act like orphans. God is not a negligent Father.
 - 4) The solution to daily needs summarized. vs. 33-34
 - a) Be diligent in seeking God's welfare; then let Him take care of your welfare.
 - b) Be concerned with today -- Tomorrow is God's Today has its own quota of problems.

Matthew 7

- 1 ¶ Judge not, that ye be not judged.
- 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.
- 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?
- 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

- c. A proper attitude in judging others. vs. 7:1-6
- 1) Beware of a judgmental attitude. vs. 1-3
 - a) Judging others invites God's judgment.
 - b) Judge yourself before judging others.
 - 2) Beware of a distorted vision of others. vs. 3-5

It's easy to see your own faults in other people.
 - 3) Be careful in dispensing truth. vs. 6
 - a) Truth is to be dispensed with care, not to those who are not ready for it.
 - b) At times truth is better guarded by silence.
- d. A proper attitude in seeking guidance. vs. 7-11
- 1) Seek guidance from the Father.-- "Ask." P.A. Imper. & keep on Asking
 - 2) Seek guidance by an active search -- "Seek." P.A. Imper. & " Searching
 - 3) Seek guidance by trying doors -- "Knock. " P.A. Imper. & " Knocking
 - 4) Seek with a recognition of God's concern. vs. 1-11

I. e., we don't need to "twist His arm."
- e. A proper attitude toward social benevolence. vs. 12
- 1) The motivation of our generosity -- As the Father's children: Because of His generosity to us.
 - 2) The measure of our generosity -- As you would have.

Thus the "golden rule" is not a way to receive or to "make the best of life," but a way to pass on the Father's generosity to us.

Matthew 7 (cont.)

- 7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;
10 or if he shall ask for a fish, will give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?
- 12 ¶ All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.
- 13 Enter ye in by the narrow gate: for wide *{1}* is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. *{1} Some ancient authorities omit is the gate}*
- 14 *{1}* For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it. *{1} Many ancient authorities read How narrow is the gate, etc }*
- 15 ¶ Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.
16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Therefore by their fruits ye shall know them.
- 21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
- 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many *{1}* mighty works? *{1} Gr powers }*
- 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- 24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:
25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.
26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:
27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.
28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching:
29 for he taught them as *one* having authority, and not as their scribes.

6. The King Instructs Those Seeking The Kingdom.

vs. 7:13- 29

- a. Beware of broad, crowded ways. vs. 13-14
 - 1) The way of life is narrow and difficult.
Cheap and easy religion is worthless.
 - 2) The way of life is often a lonesome road. (Few there are)
- b. Beware of false teachers. vs. 15-20
 - 1) They deceive by impressive personalities.
 - 2) They are revealed by their fruit of inward character. Check their "fruit of the Spirit."
- c. Beware of superficial religion. vs. 21-23
 - 1) False trees also grow in God's orchard. Beware of those who offer the "best of both worlds."
 - 2) Note essence of true religion -- Doing God's will.
Miraculous ostentation may be of the devil. vs. 22-23
- d. Beware of hearing without doing. vs. 24-27
 - 1) Hearing without doing builds for disaster.
 - a) You don't build character on knowledge alone.
 - b) Such building forgets the storms ahead.
 - 2) Hearing and doing builds for eternity.
Jesus speaks out of His carpentry background.

7. Note The Effect Of The Sermon On The People.

vs. 28-29

- a. He astonished them with His teaching. (Revolutionary message)
- b. He astonished them with His authority. (Divine message)
This contrasted Him with the scribes.
He ended by striking for decisions. (A personal message)

Matthew 8

- 1 ¶ And when he was come down from the mountain, great multitudes followed him.
- 2 And behold, there came to him a leper and {1} worshipped him, saying, Lord, if thou wilt, thou canst make me clean. {1} See marginal note on Mt 2:2}
- 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.
- 4 And Jesus saith unto him, {1} See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. {1} Le 13:49; 14:2 ff}
- 5 ¶ And when he was entered into Capernaum, there came unto him a centurion, beseeching him,
- 6 and saying, Lord, my {1} servant lieth in the house sick of the palsy, grievously tormented. {1} Or boy}
- 7 And he saith unto him, I will come and heal him.
- 8 And the centurion answered and said, Lord, I am not {1} worthy that thou shouldest come under my roof; but only say {2} the word, and my {3} servant shall be healed. {1} Gr sufficient 2) Gr with a word 3) Or boy}
- 9 For I also am a man {1} under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my {2} servant, Do this, and he doeth it. {1} Some ancient authorities insert set as in Lu 7:8. 2) Gr bondservant}
- 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, {1} I have not found so great faith, no, not in Israel. {1} Many ancient authorities read With no man in Israel have I found so great faith.}
- 11 And I say unto you, that many shall come from the east and the west, and shall {1} sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: {1} Gr recline }
- 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.
- 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the {1} servant was healed in that hour. {1} Or boy }
- 14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.
- 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

C. THE KING'S WORKS OF POWER.**(8.-10.)**

1. HIS POWER AS A HEALER. vs. 8:1-17
 - a. An unclean leper is healed. vs. 1-4
 - 1) He responded to simple faith.
 - 2) He ministered to an outcast. (For whom Israel had no hope)
 - 3) He used the healing to alert the priests.
Point: Messiah was on the scene --with His credentials.
 - b. A Gentile servant is healed. vs. 5-13
 - 1) Note the unusual faith of the centurian.
Long distance miracle -- not just personal psychology.
 - 2) Note the broader implications for Israel. vs. 10-12
 - a) Israel had less faith than this Gentile.
 - b) Israel's lack of faith would deprive them of their covenant blessings in the Kingdom.
 - c) Jesus here prophesied of the Gentiles' inclusion in the blessings of Abraham.
 - c. Peter's mother-in-law is healed. vs. 14-15
 - 1) He showed grace and charity at Home. Ingratiated Peter's mother-in-law.
 - 2) She immediately began to serve. This was just after Peter was called to serve.
 - d. Note the prophetic implication of these healings.
 - 1) They were His credentials as Messiah. (Ref. Isa. 35; 53:4)
 - 2) They revealed His mission to the outcasts.

Matthew 8 (cont.)

- 16 And when even was come, they brought unto him many {1} possessed with demons: and he cast out the spirits with a word, and healed all that were sick: {1} *Or demoniacs* }
- 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying: {1} Himself took our infirmities, and bare our diseases. {1} *Isa 53:4*
- 18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- 19 And there came {1} a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. {1} *Gr one scribe*
- 20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* {1} nests; but the Son of man hath not where to lay his head. {1} *Gr lodging-places*
- 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father.
- 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.
- 23 ¶ And when he was entered into a boat, his disciples followed him.
- 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.
- 25 And they came to him, and awoke him, saying, Save, Lord; we perish.
- 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
- 27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
- 28 ¶ And when he was come to the other side into the country of the Gadarenes, there met him two {1} possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. {1} *Or demoniacs*
- 29 And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?
- 30 Now there was afar off from them a herd of many swine feeding.
- 31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.
- 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.
- 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were {1} possessed with demons. {1} *Or demoniacs*
- 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

2. HIS POWER AS LORD OVER MEN.

vs. 8:18-22

- a. He calls to follow in spite of discomforts. vs. 20
 - 1) He here began to emphasize self-sacrifice.
A de-emphasis on physical and material attractions.
- b. He calls to follow in spite of distractions. vs. 21
 - 1) Discipleship is to take priority over all else.
 - 2) The Christian's highest obligation is to Christ. He claims our best years, efforts, and sacrifices.

3. HIS POWER AS CREATOR OVER NATURE.

vs. 23-27

- a. His Humanity is shown -- Asleep and tired. (Just after the blasphemy of leaders & the giving of parables)
- b. His Deity is shown -- Stilling the storm.
Showed Him as no minor deity, but Lord of creation.
- c. His surprising rebuke to the disciples: "Why are you fearful?"
 - 1) Because He was in the boat.
 - 2) For coming to Him as a last resort.

4. HIS POWER AS JUDGE OVER THE DEMONS.

vs. 22-34

- a. The demoniacs acknowledge His Godhood. vs. 28-29
- b. The demons request permission to enter swine. What was Satan's purpose in this request?
- c. The demons destroy the herd of swine. vs. 32-34
Why did Jesus allow this destruction?
- d. Note this new approach of Jesus (rather than healing).
Challenging discipleship in spite of material loss.

Matthew 9

- 1 ¶ And he entered into a boat, and crossed over, and came into his own city.
- 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, *{1}* Son, be of good cheer; thy sins are forgiven. *{1}* *Gr Child*
- 3 And behold, certain of the scribes said within themselves, This man blasphemeth.
- 4 And Jesus *{1}* knowing their thoughts said, Wherefore think ye evil in your hearts? *{1}* *Many ancient authorities read seeing*
- 5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go up unto thy house.
- 7 And he arose, and departed to his house.
- 8 But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.
- 9 ¶ And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
- 10 And it came to pass, as he *{1}* sat at meat in the house, behold, many *{2}* publicans and sinners came and sat down with Jesus and his disciples. *{1}* *Gr reclined; and so always 2) See marginal note on Mt 5:46*
- 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the *{1}* publicans and sinners? *{1}* *See marginal note on Mt 5:46*
- 12 But when he heard it, he said, They that are *{1}* whole have no need of a physician, but they that are sick. *{1}* *Gr strong*
- 13 But go ye and learn what *this* meaneth, *{1}* I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners. *{1}* *Ho 6:6*
- 14 ¶ Then come to him the disciples of John, saying, Why do we and the Pharisees fast *{1}* oft, but thy disciples fast not? *{1}* *Some ancient authorities omit oft*
- 15 And Jesus said unto them, Can the *{1}* sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. *{1}* *That is companions of the bridegroom*
- 16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.
- 17 Neither do *men* put new wine into old *{1}* wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved. *{1}* *That is skins used as bottles*

5. HIS POWER AS GOD TO FORGIVE SINS.

vs. 19:1-8

- a. A paralytic is brought to Jesus. vs. 1-2
- b. Jesus forgives his sins first. vs. 3-6
 - 1) Note His response to faith shown.
 - 2) Note His purpose with the delegation of scribes.
- c. Jesus proves His deity by the miracle. vs. 5-8
 - 1) Note His argument: "Which is easier?" vs. 5
 - 2) He thus revealed His deity as in Isaiah 53:11-12.

Forgiving the penalty of sins & freeing from the effects of sin.
See ! Jo 1:8-2:2; Rom 5.-8.

6. HIS POWER AS LORD OVER TRADITIONS.

vs. 9-17

- a. Matthew's call to discipleship. vs. 9
 - 1) A "chief of sinners" immediately responds.
 - 2) This call further enraged the Pharisees.
- b. Matthew's feast with Jesus and "sinners." vs. 10-13
 - 1) This led to the charge of guilt by association.
 - 2) Jesus responded by asserting His prime mission.
 - a) A physician works with the sick.
 - b) The Pharisees were devoid of mercy. He suggested they re-study Hosea 6:6.
- c. John's disciples question Him on fasting. vs. 14
- d. Jesus' 1st parables: His coming departure. vs. 15-17
 - 1) The Bridegroom & Fasting-- Why He didn't fast.
 - 2) The New patch on Old Garment -- Judaism beyond repair.
 - 3) The New Wine In Old Skins -- Judaism too inflexible to receive the new message of Christ.

Matthew 9 (cont.)

- 18 ¶ While he spake these things unto them, behold, there came {1} a ruler, and {2} worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. {1} *Gr one ruler; Compare Mr 5:22. 2) See marginal note on Mt 2:2}*
- 19 And Jesus arose, and followed him, and *so did* his disciples.
- 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:
- 21 for she said within herself, If I do but touch his garment, I shall be {1} made whole. {1} *Or saved}*
- 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath {1} made thee whole. And the woman was {2} made whole from that hour. {1} *Or saved thee 2) Or saved}*
- 23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
- 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose.
- 26 And {1} the fame hereof went forth into all that land. {1} *Gr this fame}*
- 27 ¶ And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.
- 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.
- 29 Then touched he their eyes, saying, According to your faith be it done unto you.
- 30 And their eyes were opened. And Jesus {1} strictly charged them, saying, See that no man know it. {1} *Or sternly}*
- 31 But they went forth, and spread abroad his fame in all that land.
- 32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon.
- 33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.
- 34 But the Pharisees said, {1} By the prince of the demons casteth he out demons. {1} *Or In}*
- 35 ¶ And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the {1} gospel of the kingdom, and healing all manner of disease and all manner of sickness. {1} *See marginal note on Mt 4:23}*
- 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.
- 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.
- 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

7. HIS POWER AS LORD OVER DEATH.

vs. 9 18-26

- a. A ruler's faith is expressed. vs. 18-19
- b. A sick woman's faith is expressed & corrected. vs. 20-22
 - 1) He was not too busy with life & death matters to stop.
 - 2) He stopped to correct her superstitious faith. Not in a "touch," but "Thy faith hath healed thee."
- c. The ruler's faith is enlarged. vs. 23-26
 - 1) Note He 1st removed the scornful & unbelieving.
 - 2) Note His simple touch in raising the girl. (Contr. the healings of Elijah and Elisha)
 - 3) This raising further alerted the nation.

8. HIS PUBLIC POWERS GRADUALLY WITHDRAWN.

vs. 27-34

- a. He dispels darkness (blindness) in secret. vs. 27-31
 - 1) He responds to Messianic recognition.
 - 2) He tested their faith & persistence.
 - 3) He healed according to their faith.
 - 4) He commanded no publicity.
- b. He dispels a demon as the Pharisees blaspheme. vs. 32-34
 - 1) The dumbness was caused by demon possession.
 - 2) The miracle evoked charge of demon collusion. The leaders attribute His power to Satan.

9. HIS EARLY MINISTRY SUMMARIZED.

vs. 35-38

- a. The approach: Teaching, preaching, and healing. vs. 35
- b. The increasing need of Israel. vs. 36-38
 - 1) The nation was without spiritual leadership.
 - 2) The harvest was in great need of labourers.
But God is in charge of the harvest!

Matthew 10

- 1 ¶ And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.
- 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; *{1}* James the *son* of Zebedee, and John his brother; *{1}* *Or Jacob*
- 3 Philip, and Bartholomew; Thomas, and Matthew the *{1}* publican; *{2}* James the *son* of Alphaeus, and Thaddaeus; *{1}* *See marginal note on Mt 5:46. 2) Or Jacob*
- 4 Simon the *{1}* Cananaean, and Judas Iscariot, who also *{2}* betrayed him. *{1}* *Or Zealot; See Lu 6:15; Ac 1:13. 2) Or delivered him up*
- 5 ¶ These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:
- 6 but go rather to the lost sheep of the house of Israel.
- 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
- 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.
- 9 Get you no gold, nor silver, nor brass in your *{1}* purses; *{1}* *Gr girdles*
- 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.
- 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.
- 12 And as ye enter into the house, salute it.
- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.
- 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

10. His Power To Call Men And Delegate Power.

(10.)

- a. The disciples empowered. vs. 1-4
 - 1) He enlists help for the 1st time.
 - 2) He conferred a power similar to His own.
 - 3) Note the characteristic list: (See Mk. 3; Lk. 6; Acts 1) Peter, Andrew, James, John.
-- The most prominent. Philip, Bartholomew, Thomas, Matt.-- Next prominent.
James, Thad., Simon (Canaanean), Judas Iscariot -- Least known.

- b. The disciples commissioned. vs. 5-15
 - 1) Sphere of ministry -- Israel only.
 - 2) Method of ministry -- Physical healings for spiritual responses.
 - 3) Message to preach -- "The Kingdom is at hand." As a final solicitation to the nation.
 - 4) Manner of approach. vs. 9-15
 - a) Take no provisions. The King's people will provide for them.
 - b) Seek out the responsive. vs. 11-14
Proceed with royal dignity.

- c. Leave judgment of the unresponsive to God. vs. 15
God judged the unresponsive of Sodom. Jerusalem was visited by
Messiah, not just angels.

Matthew 10 (cont.)

- 16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and {1} harmless as doves. {1} Or simple}
- 17 But beware of men: for they will deliver you up to councils, and in theirs synagogues they will scourge you;
- 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.
- 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.
- 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.
- 21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and {1} cause them to be put to death. {1} Or put them to death}
- 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
- 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.
- 24 A disciple is not above his teacher, nor a {1} servant above his lord. {1} Gr bondservant}
- 25 It is enough for the disciple that he be as his teacher, and the {1} servant as his lord. If they have called the master of the house {2} Beelzebub, how much more them of his household! {1} Gr bondservant 2) Gr Beelzebub}
- 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
- 27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops.
- 28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in {1} hell. {1} Gr Gehenna }
- 29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:
- 30 but the very hairs of your head are all numbered.
- 31 Fear not therefore: ye are of more value than many sparrows.

c. The disciples in Israel's end-time period.

vs. 10:16-42

- 1) Note whom He here addresses.
The Lord evidently looks beyond their immediate min. and speaks to them as representatives of the faithful remnant of Israel just prior to His return. vs. 23
- 2) The prospects of persecution. vs. 16-23
 - a) Religious persecution. vs. 17
 - b) Civil persecution. vs. 18-20
To relax and depend on the Holy Spirit.
 - c) Family persecution. vs. 21
Families to divide on the issue of Christ.
 - d) Universal persecution. vs. 22-23
 - (1) Note context of 2nd coming. vs. 23
 - (2) Note context of ministry to Israel. vs. 22
"Endure to the end" concerns primarily the tribulation period. See 24:13.
He exhorts them to keep moving & witnessing.
Flee to other cities when persecuted.
- 3) The prerequisites for disciples. vs. 24-39
 - a) Expect rejection as Christ was rejected. vs. 24-25
Be ready to identify with Christ.
 - b) Be fearless in proclamation. vs. 26-31
 - (1) Nothing can prevent this proclamation. Proclaim it on the rooftops.
 - (2) Their care is in the Father's hands.
 - (3) They are to fear only unfaithfulness.

Matthew 10 (cont.)

- 32 Every one therefore who shall confess {1} me before men, {2} him will I also confess before my Father who is in heaven. {1} *Gr in me* 2) *Gr in him*}
- 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.
- 34 Think not that I came to {1} send peace on the earth: I came not to {1} send peace, but a sword. {1} *Gr cast*}
- 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:
- 36 and a man's foes *shall be* they of his own household.
- 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.
- 38 And he that doth not take his cross and follow after me, is not worthy of me.
- 39 He that {1} findeth his life shall lose it; and he that {2} loseth his life for my sake shall find it. {1} *Or found* 2) *Or lost*}
- 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
- 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
- 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

- c) **Be ready to identify with Christ.** vs. 10:32-37
- (1) Christ must be confessed before men.
Note "confess in Me"-- identification with Him.
- (2) Christ must be served at cost of family ties. vs. 34-37
"Peace" may not always be possible.
Family love must not interfere with service
for Christ, when the issues are clear cut.
- d) **Be ready to deny life itself..** (Ref. Rom. 6.-8.) vs. 38-39
- (1) Note the 1st mention of a cross.
Discipleship requires dying to self. (Ref. Rom. 6.-8.)
- 2) Real life is born out of death.
- 4) **The rewards for disciples.** vs. 40-42
- a) **Hospitality to Christ's messengers to be rewarded.**
To receive same reward as the messenger.
What a Motivator for this kind of Christian service.
Includes Missionary giving.
- b) **The least act of love to Christ's own to be rewarded. Love for Christ should be shown to His people.**

Note: Contrary to a common misunderstanding (or ignorance) of these verses, we should be providing for the poor, the sick, the homeless. These are REAL OPPORTUNITIES for Christian service. After-all, we built the first Universities, the Hospitals, the Feeding programs, and care for the poor, Not the Government!

Matthew 11

- 1 ¶ And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.
- 2 Now when John heard in the prison the works of the Christ, he sent by his disciples
- 3 and said unto him, Art thou he that cometh, or look we for another?
- 4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see:
- 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have *{1}* good tidings preached to them. *{1} Or the gospel*
- 6 And blessed is he, whosoever shall find no occasion of stumbling in me.
- 7 ¶ And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
- 8 But what went ye out to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses.
- 9 *{1}* But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. *{1} Many ancient authorities read But what went ye out to see? a prophet? }*
- 10 This is he, of whom it is written, *{1}* Behold, I send my messenger before thy face, Who shall prepare thy way before thee. *{1} Mal 3:1*
- 11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is *{1}* but little in the kingdom of heaven is greater than he. *{1} Gr lesser*
- 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.
- 13 For all the prophets and the law prophesied until John.
- 14 And if ye are willing to receive *{1}* it, this is Elijah, that is to come. *{1} Or, him*
- 15 He that hath ears *{1}* to hear, let him hear. *{1} Some ancient authorities omit to hear*

III. REJECTION OF THE KING**(11.-20.)****A. HIS REJECTION BY THE NATION.**

1. The Forerunner Of Christ Is Rejected. vs. 11:1-19
 - a. Note that this story is out of chron. order.
Given to show John's rejection as a portent of Messiah's.
 - b. Messiah's identity is confirmed for John. vs. 2-6
 - 1) John's question: "Art thou He?"
Why this question by John?
 - 2) Jesus' answer: Messianic miracles. (Isa. 35)
"Blessed are they who believe even if they do not understand all the details." vs. 6
 - c. John's identity is confirmed for the disciples. vs. 7-15
 - 1) A man of conviction and courage. vs. 7-8
 - a) Not a "shaken reed" -- Not one carried away with an erroneous concept.
 - b) Not a "hot-house" disciple in "soft raiment."
 - 2) A prophet and more -- the prophesied prophet. vs. 9-10
The one to prepare the way for Messiah. (Mal. 3:1)
 - 3) The greatest of men. vs. 11-13
 - a) The greatest man born into the human kingdom.
Yet inferior (as a man) to even minor personalities in Kingdom of God.
 - b) The beginning of great men of faith and courage "violently" or courageously entering the Kingdom in Messianic times. vs. 12
 - 4) The representative of Elijah. vs.14-15
The name "Elijah" connoted the prophetic office. (Cf. 17:11; Jn. 1:21)

Matthew 11 (cont.)

- 16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows
- 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not *{1}* mourn. *{1}* *Gr beat the breast}*
- 18 For John came neither eating nor drinking, and they say, He hath a demon.
- 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of *{1}* publicans and sinners! And wisdom *{2}* is justified by her *{3}* works. *{1}* *See marginal note on Mt 5:46. 2) Or was 3) Many ancient authorities read children; as in Lu 7:35}*
- 20 Then began he to upbraid the cities wherein most of his *{1}* mighty works were done, because they repented not. *{1}* *Gr powers}*
- 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the *{1}* mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. *{1}* *Gr powers}*
- 22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.
- 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt *{1}* go down unto Hades: for if the *{2}* mighty works had been done in Sodom which were done in thee, it would have remained until this day. *{1}* *Many ancient authorities read be brought down 2) Gr powers}*
- 24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- 25 ¶ At that season Jesus answered and said, I *{1}* thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: *{1}* *Or praise}*
- 26 yea, Father, *{1}* for so it was well-pleasing in thy sight. *{1}* *Or that}*
- 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.
- 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.
- 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
- 30 For my yoke is easy, and my burden is light.

d. John's rejection by Israel a sign.

vs. 11:16-19

- 1) Israel rejected John's ascetic approach. vs. 18
Jesus likened Israel to children playing games. John wailed -- but they didn't respond.
- 2) Israel rejected Jesus' social approach. vs. 19
They called Him a glutton & winebibber.
- 3) Both approaches will be vindicated by God. vs. 19b

2. The Impenitent Cities Of Galilee Condemned. vs. 20-24

- a. Jesus' change of ministry is noted. vs. 20
Rejecting His mercy, they received His judgment.
- b. Chorazin and Bethsaida condemned. vs. 21-22
This area saw His mighty works.
Great privilege means great responsibility.
Declared more guilty than the heathen, Tyrie & Sidon.
- c. Capernaum condemned. vs. 23-24
Seen as more guilty than Sodom.
Sodom was visited by angels; Capernaum, by Messiah.

3. The Responsive Of Israel Are Invited. vs. 25-30

- a. The Father enlightens the humble. vs. 25-26
Not the wise, but the willing.
- b. The Father reveals only through the Son. vs. 27
The Son can't be bypassed in the search of truth.
- c. The Father gives rest through the Son. vs. 28-30
 - 1) The Invited - Those weary of impossible legalism that recognize their need.
 - 2) The Invitation - Be yoked with Christ, not a system.
 - 3) The Challenge - Learn by serving Christ.

Matthew 12

- 1 ¶ At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat.
- 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.
- 3 But he said unto them, *{1}* Have ye not read what David did, when he was hungry, and they that were with him; *{1}* *1 Sa 21:6*
- 4 how he entered into the house of God, and *{1}* ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? *{1}* *Some ancient authorities read they ate*
- 5 Or have ye not read in the law, *{1}* that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? *{1}* *Nu 28:9, 10*
- 6 But I say unto you, that *{1}* one greater than the temple is here. *{1}* *Gr a greater thing*
- 7 But if ye had known what this meaneth, *{1}* I desire mercy, and not sacrifice, ye would not have condemned the guiltless. *{1}* *Ho 6:6*
- 8 For the Son of man is lord of the sabbath.
- 9 And he departed thence, and went into their synagogue:
- 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.
- 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
- 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.
- 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.
- 14 ¶ But the Pharisees went out, and took counsel against him, how they might destroy him.
- 15 And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known:
- 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
- 18 *{1}* Behold, my *{2}* servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the *{3}* Gentiles. *{1}* *Isa 42:1 ff 2* *See marginal note on Ac 3:13. 3) See marginal note on Mt 4:15*
- 19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.
- 20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.
- 21 And in his name shall the *{1}* Gentiles hope. *{1}* *See marginal note on Mt 4:15*

4. The Sabbath Controversy Brings A Climax.**vs. 12:1-21**

- a. Plucking grain on the Sabbath. vs. 1-8
 - 1) The act: a proper satisfaction of hunger. **(Dt. 23:24f)**
 - 2) The accusation: An act of harvesting.
 - 3) The answer of Jesus: vs. 3-8
 - a) David broke temple law to satisfy human need.
 - b) The priests normally profane Sabbath; yet guiltless.
(Prepare & eat bread in sanctuary)
 - c) The point: Showing mercy is uppermost in God's law.
Again He refers **to Hos. 6:6.**
Human necessity may preempt legal technicalities.
 - d) Jesus thus showed Himself Lord over the Sabbath.
Their problem was making a god of the Sabbath.
- b. Healing the withered hand on the Sabbath. vs. 9-13
 - 1) The Pharisee's legal question: Is Sabbath healing legal?
 - 2) Jesus' convicting question: Is Sabbath rescue legal?
Is it right to rescue sheep, but wrong to heal a man?
 - 3) Jesus then healed by obedience: "Stretch forth." vs. 13
He commanded the impossible.
- c. The leaders conspire to destroy Him. vs. 14
 - 1) Note the conspiring of Pharisees & Herodians (Mk. 3:6).
 - 2) Note ostensible reason: Destroying their gods.
- d. The withdrawal of Jesus. vs. 15-21
 - 1) His withdrawal delayed the coming crisis. vs. 15
He charged silence concerning His miracles.
 - 2) His withdrawal fulfilled prophecy. vs. 17-21
Jehovah's Servant would not force Himself.
He would turn to outcasts and Gentiles **(Isa. 42:1-4)**

Matthew 12 (cont.)

- 22 ¶ Then was brought unto him {1} one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. {1} Or a demoniac}
- 23 And all the multitudes were amazed, and said, Can this be the son of David?
- 24 But when the Pharisees heard it, they said, This man doth not cast out demons, but {1} by {2} Beelzebub the prince of the demons. {1} Or in 2) Gr Beelzebub}
- 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
- 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?
- 27 And if I {1} by {2} Beelzebub cast out demons, {1} by whom do your sons cast them out? therefore shall they be your judges. {1} Or in 2) Gr Beelzebub}
- 28 But if I {1} by the Spirit of God cast out demons, then is the kingdom of God come upon you. {1} Or in}
- 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house.
- 30 He that is not with me is against me, and he that gathereth not with me scattereth.
- 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.
- 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this {1} world, nor in that which is to come. {1} Or age}
- 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.
- 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
- 35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.
- 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.
- 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

5. The Leaders' Blasphemy Brings A Solemn Warning.

vs 12:22-37

- a. The demoniac is healed. vs. 22-23
 The crowd's reaction: They doubt Jesus' Messiahship. Why?
- b. The Pharisees charge Satanism. vs. 24
- 1) They attribute His power to Satan.
 (Beelzebub --heathen god of Philistines, grossly immoral)
 - 2) This became their final answer to His miracles.
- c. The Lord ascribes His power to God. vs. 25-30
- 1) He notes their lack of logic. vs. 25-26
 Would Satan destroy his own kingdom?
 - 2) He notes their charge indicts themselves. vs. 27
 The Pharisaic exorcists also had success (Mk. 9:38).
 - 3) He challenges them with the alternative. vs. 28-30
 - a) He worked by the Spirit of God.
 - b) Therefore He offered God's Kingdom.
 - c) Rejecting Him was alignment with Satan.
- d. The Lord warns of the consequence of blasphemy. vs. 31-32
- 1) Spirit blasphemy is unpardonable.
 - 2) The unpardonable sin is clarified. vs. 31-32
 - a) It is not that of rejecting Christ?
 - b) It is knowingly attributing the Spirit's work to Satan. (In the face of incontrovertible evidence.)
 Note: Jesus here relates specific instance to a general principles (as in Gen. 6:3)
 - 3) One's mouth reveals his heart. vs. 33-37
 Their blasphemous mouth revealed a rebellious heart.

Matthew 12 (cont.)

- 38 ¶ Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.
- 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of Jonah the prophet:
- 40 for as Jonah was three days and three nights in the belly of the *{1}* whale; so shall the Son of man be three days and three nights in the heart of the earth. *{1}* *Gr sea-monster*
- 41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, *{1}* a greater than Jonah is here. *{1}* *Gr more than*
- 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, *{1}* a greater than Solomon is here. *{1}* *Gr more than*
- 43 But the unclean spirit, when *{1}* he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. *{1}* *Or it*
- 44 Then *{1}* he saith, I will return into my house whence I came out; and when *{1}* he is come, *{1}* he findeth it empty, swept, and garnished. *{1}* *Or it*
- 45 Then goeth *{1}* he, and taketh with *{2}* himself seven other spirits more evil than *{2}* himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation. *{1}* *Or it 2* *Or itself*
- 46 ¶ While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.
- 47 *{1}* And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. *{1}* *Some ancient authorities omit verse 47*
- 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
- 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!
- 50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

6. Jesus Denies The Nation Further Messianic Signs.

vs. 12:38-45

- a. A request for further signs is denied. vs. 38-39
- 1) Their blasphemy showed their perniciousness.
 - 2) Multiplied signs do not induce faith.
 - 3) Jesus scored them as "adulterous." Why?
 - 4) Only one more sign to be given Israel --death & resurrection.
This sign they also rejected --Matt. 28:11-13.
By contrast, Nineveh repented at Jonah's.
- b. Jesus describes Israel's hopeless condition. vs. 41-45
- 1) They were unresponsive to revelation. vs. 41-42
 - a) They refused a greater Prophet than Jonah.
 - b) They refused a greater Wise Man than Solomon.
 - 2) They were fast being taken over by Satan. vs. 43-45
 - a) The story: Cast-out demon returns with 7 more.
 - b) The primary point: Note 45b.
Israel's brief reformation under John was not followed by receiving Messiah.
Result: Greater re-occupancy by demons.
 - c) The principle: Mere reformation is useless or dangerous without a positive reception of Christ righteousness.
- c. Jesus emphasizes His new basis of relationship. vs. 46-50
- 1) The question: "Who are My true brethren?"
 - 2) The answer: Those related by faith, not merely race. Faith expressed by doing God's will

Matthew 13

- 1 ¶ On that day went Jesus out of the house, and sat by the sea side.
- 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.
- 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow;
- 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them:
- 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:
- 6 and when the sun was risen, they were scorched; and because they had no root, they withered away.
- 7 And others fell upon the thorns; and the thorns grew up and choked them:
- 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.
- 9 He that hath ears, *{1}* let him hear. *{1}* Some ancient authorities add here, and in verse 43, to hear; as in Mr 4:9; Lu 8:8
- 10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
- 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.
- 12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.
- 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.
- 14 And unto them is fulfilled the prophecy of Isaiah, which saith, *{1}* By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: *{1}* Isa 6:9, 10
- 15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.
- 16 But blessed are your eyes, for they see; and your ears, for they hear.
- 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

B. HIS REVELATION OF A NEW PROGRAM.**(13.)**

Note the historic problems as these parables were given.

- 1) With Israel's rejection, how will God now build His Kingdom?
- 2) Can a Kingdom program apart from Israel possibly succeed? If so, how? Christ here introduces the "interadvent age" --Rejection to Reception. The instrument of the age will be introduced in Matt. 16.

1. Two Parables¹ On Planting The Kingdom.

vs. 13:1-43

(Note: The 1st 4 parables are given to a mixed crowd by the Sea)

a. Parable of the Sower and the Soil.

vs. 1-23

1) The story: The Sower sows on 4 kinds of soil.

vs. 3-8

- a) Wayside soil -- hardened; birds devour the seed.
- b) Stony soil -- shallow; sprouts have no depth.
- c) Thorny soil -- occupied; seed is choked by thorns.
- d) Good soil-- fallow; seed roots & yields abundantly.
(Note: 1 Cor 15:2b & 2c. ⁱⁱ)

2) Note the evident problem being answered:

- a) How can the unbelief of Israel be explained?
- b) Will their rejection now nullify God's Kingdom program?

3) Note the purpose of Jesus in using parables.

vs. 10-17

A parable is a fictitious story that is true to life, designed to teach a specific truth concerning the Kingdom of God. Note its nature and purpose)

- a) The Revelational purpose: To **reveal truth to the receptive.**
- b) The Judicial purpose: To **conceal truth from Unworthy.**
Not truths of salvation, but family secrets of the Kingdom reserved for the responsive.
- c) The Decision purpose: He also struck for decisions with respect to His Person.
- d) The Perpetuating purpose: Concrete stories preserve truths and principles.

Questions that will be asked!

1. Define: a Parable (exactly as stated).
2. Name the 4 purposes of parables, and what does each mean?

¹ Please see: as chart in front portion of this monograph, AN INTRODUCTION TO PARABLE INTERPRETATION; Or Hermeneutics - An Antidote For 21st Century Cult Phenomena. Section 5.1 The Interpretation of Parables.

Matthew 13 (cont.)

- 18 Hear then ye the parable of the sower.
- 19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.
- 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;
- 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.
- 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the *{1}* world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *{1} Or age*
- 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

4) Note the central truth: Soil determines productivity.

vs. 13:18-23

- a) Wayside: Calloused hearts do not retain the Word. The seed is snatched by the evil one.
- b) Stony: Shallow ground allows no real rooting. Their superficiality is shown in adversity.
- c) Thorny: Hearts encumbered with seeking riches and other priorities do not nourish the seed.
- d) Good soil: Fallow ground receives and nourishes the seed.

5) The historical lesson for Israel:

Israel's rejection of Messiah was attributed not to the seed or Sower, but to the nation's barren soil.

In the interadvent age, varying responses will also be characteristic of the planting of the Word.

6) The practical principle:

- a) The kind of ground on which we sow often determines the productivity.
- b) Yet we are not to discriminate in sowing the Word.

b. Parable of The Tares Among the Wheat.

vs. 24-30; 36-43

1) The story. vs. 24-30

Following the planting of good seed, an enemy sowed darnel secretly. The farmer, however, allowed the counterfeits to remain till harvest to uproot them.

2) The problem involved.

How do we account for the similar but counterfeit kingdom that is growing & progressing parallel to the true?

During the interadvent age the devil will plant an evil false kingdom that will progress parallel to the true.

Often its members will be hard to distinguish from true. But leave their judgment to God, lest you uproot the true.

Matthew 13 (cont.)

- 24 ¶ Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:
- 25 but while men slept, his enemy came and sowed *{1}* tares also among the wheat, and went away. *{1}* Or *darnel* }
- 26 But when the blade sprang up and brought forth fruit, then appeared the tares also.
- 27 And the *{1}* servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? *{1}* *Gr bondservants* }
- 28 And he said unto them, *{1}* An enemy hath done this. And the *{2}* servants say unto him, Wilt thou then that we go and gather them up? *{1}* *Gr A man that is an enemy* *2) Gr bondservants* }
- 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.
- 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.
- 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:
- 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
- 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three *{1}* measures of meal, till it was all leavened. *{1}* *The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.* }
- 34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:
- 35 that it might be fulfilled which was spoken through the prophet, saying, *{1}* I will open my mouth in parables; I will utter things hidden from the foundation *{2}* of the world. *{1}* *Ps 78:2. 2) Many ancient authorities omit of the world* }
- 36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.
- 37 And he answered and said, He that soweth the good seed is the Son of man;
- 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*;
- 39 and the enemy that sowed them is the devil: and the harvest is *{1}* the end of the world; and the reapers are angels. *{1}* *Or the consummation of the age* }
- 40 As therefore the tares are gathered up and burned with fire; so shall it be in *{1}* the end of the world. *{1}* *Or the consummation of the age* }
- 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,
- 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.
- 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, *{1}* let him hear. *{1}* *See verse 9* }

2. Two Parables On Growth Of The Kingdom.

vs. 13:31-33

- a. Parable of The Mustard Seed. vs. 31-32
- 1) The problem: With all the political and eccles. forces set against it, will Christ's new Kingdom of disciples survive?
 - 2) The central truth.
Though starting very small, this nucleus will grow all out of proportion to its beginning to become a great influence throughout the world.
- b. Parable of the Leavening Process. vs. 33
- 1) The problem: How will the Kingdom grow? Will it grow by outward organizational structure and power as did Israel; or, will it be by some other process?
 - 2) The central truth.
This Kingdom will not grow by an outward organizational drive or power, but by an internal dynamic.
(Note that the likeness is not to "leaven," but to the internal, penetrating process of leavening bread.
- c. Note Matthew's editorial comment. vs. 34-35
- 1) Jesus began now to speak in parables to the multitudes.
 - 2) He indicated that the Kingdom truths revealed were brandnew --not revealed in the O. T. (Quoting Ps. 78:2).
Point: He is not here speaking of the Mill. Kingdom, Primarily, but of the new Interadvent Age.
- d. Explanation of the Parable of The Tares. vs. 36-43
- 1) In the house, the disciples receive further instruction. They seek special light on this difficult parable.
 - 2) He explained the sowing, growing and harvest of tares. (Interpreting allegorical parts is not allegorizing, which makes an allegory out of a factual history).²
Note that the central truth (that **a counterfeit kingdom will parallel the true**) is dominant, and the various parts contribute towards this kingdom truth.

² N. Carlson, Hermeneutics - An Antidote For 21st Century Cult Phenomena. Section 2.0 The History Of Interpretation.

Matthew 13 (cont.)

- 44 ¶ The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and *{1}* in his joy he goeth and selleth all that he hath, and buyeth that field. *{1}* Or for joy thereof
- 45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
- 46 and having found one pearl of great price, he went and sold all that he had, and bought it.
- 47 Again, the kingdom of heaven is like unto a *{1}* net, that was cast into the sea, and gathered of every kind: *{1}* Gr drag-net
- 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.
- 49 So shall it be in *{1}* the end of the world: the angels shall come forth, and sever the wicked from among the righteous, *{1}* Or the consummation of the age
- 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.
- 51 Have ye understood all these things? They say unto him, Yea.
- 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.
- 53 ¶ And it came to pass, when Jesus had finished these parables, he departed thence.
- 54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these *{1}* mighty works? *{1}* Gr powers
- 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, *{1}* James, and Joseph, and Simon, and Judas? *{1}* Or Jacob
- 56 And his sisters, are they not all with us? Whence then hath this man all these things?
- 57 And they were *{1}* offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. *{1}* Gr caused to stumble
- 58 And he did not many *{1}* mighty works there because of their unbelief. *{1}* Gr powers

3. Two Parables On The Value Of The Kingdom.

vs. 13:44-46

a. Parable of The Hid Treasure.

vs. 44

- 1) The Problem: With all the suffering and sacrifices involved, is this new Kingdom program worth pursuing?
- 2) The Central Truth:
So valuable is this Kingdom, it would be more than profitable to abandon all else to pursue it.
(Note that it concerns mainly service, not salvation)

b. Parable of The Merchant and The Pearl.

vs. 45-46

- 1) The Problem: Is this Kingdom program really worth more than other religious pursuits or programs?
- 2) The Central Truth:
For anyone seeking for true treasures, the work and sacrifices of Christ's Kingdom have more value than all else in life.

4. Two Parables On Responsibility In The Kingdom.

vs. 47-52

a. Parable of The Drag Net. vs. 47-50

- 1) The Problem: In "catching fish," should we be selective of choosy about who we seek to enter the Kingdom?
- 2) The Central Truth: Our responsibility is to retrieve all that will enter and leave the discrimination or judgment to God.

b. Parable of The Householder.

vs. 51-52

- 1) The Problem: What are the teaching responsibilities of servants with respect to the Kingdom during this age?
- 2) The Central Truth:
 - a) Believers are responsible to understand both the old and new aspects of the Kingdom program. (Comprende?)
 - b) Believers are responsible to clarify for others both the old and the interadvent aspects of the Kingdom. Ref. Mat 28:20; 2 Tim 2:2.

5. His Second Rejection At Nazareth.

vs. 53-58

a. Note their reasons for rejecting Him as Messiah.

vs. 55.

They forgot both Joseph's importance & Jesus' virgin birth.

b. Note that their unbelief limited the "Mighty God."

vs. 57

Matthew 14

- 1 ¶ At that season Herod the tetrarch heard the report concerning Jesus,
- 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.
- 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.
- 4 For John said unto him, It is not lawful for thee to have her.
- 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
- 6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.
- 7 Whereupon he promised with an oath to give her whatsoever she should ask.
- 8 And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist.
- 9 And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given;
- 10 and he sent and beheaded John in the prison.
- 11 And his head was brought on a platter, and given to the damsel: and she brought it to her mother.
- 12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.
- 13 ¶ Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him *{1}* on foot from the cities. *{1} Or by land*
- 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
- 15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.
- 16 But Jesus said unto them, They have no need to go away; give ye them to eat.
- 17 And they say unto him, We have here but five loaves, and two fishes.
- 18 And he said, Bring them hither to me.
- 19 And he commanded the multitudes to *{1}* sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. *{1} Gr recline*
- 20 And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.
- 21 And they that did eat were about five thousand men, besides women and children.

C. HIS REJECTION BY VARIOUS GROUPS IN ISRAEL.**(14.-16.)**

1. Rejection In Nazareth. vs. 13:53-58
 Note the rejection began in His own town and in His own house.
2. Rejection By Herod. (A sequel to chap. 11) vs. 14:1-12
 John's martyrdom by Herod constituted civil rejection of Messiah.
 - a. John the Baptist rebukes King Herod. vs. 1-5
 - 1) Living with his sister-in-law, Herodias.
 - 2) Note the boldness and extent of John's ministry.
 - 3) Note the similarity to Ahab and Jezebel seeking Elijah to destroy him.
 - b. John is slain by the civil leader. vs. 6-11
 - 1) Circumstances forced Herod to show his true character. A rash promise trapped him -- to save face.
 - 2) The greatest of men is slain by a "Jezebel."
 - c. John's disciples turn to Jesus. vs. 12
3. Feeding The 5000 Across The Sea. vs. 14:13-21
 - a. The occasion: On a retreat with his disciples.
 The disciples were non-plussed at John's martyrdom and Jesus took them on a retreat to impress them with His Person.
 - b. The purpose of the miracle: To give the disciples a fresh demonstration of His Messiahship, as the Prophet like unto Moses in feeding them with "Manna from heaven."
 This miracle also demonstrated His ability to provide. "Little is much if God is in it."
 - c. The final result of the miracle. (John 6)
 - 1) He rejected their superficial offer of kingship.
 - 2) They rejected His Person without the "sweet-breads."

Matthew 14 (cont.)

- 22 ¶ And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.
- 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.
- 24 But the boat *{1}* was now in the midst of the sea, distressed by the waves; for the wind was contrary. *{1}*
Some ancient authorities read was many furlongs distant from the land}
- 25 And in the fourth watch of the night he came unto them, walking upon the sea.
- 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.
- 27 But straightway Jesus spake unto them, saying Be of good cheer; it is I; be not afraid.
- 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.
- 29 And he said, Come. And Peter went down from the boat, and walked upon the waters *{1}* to come to Jesus. *{1}* *Some ancient authorities read and came}*
- 30 But when he saw the *{1}* wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. *{1}* *Many ancient authorities add strong}*
- 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?
- 32 And when they were gone up into the boat, the wind ceased.
- 33 And they that were in the boat *{1}* worshipped him, saying, Of a truth thou art the Son of God. *{1}* *See marginal note on Mt 2:2}*
- 34 ¶ And when they had crossed over, they came to the land, unto Gennesaret.
- 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick,
- 36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

d. Jesus walks on the Sea.

vs. 14:22-34

- 1) He retired to the mountain to pray.
Note His extensive prayer sessions before and after great decisions.
 - 2) He walked on the storm at sea. vs. 24-25
 - a) He came at the 4th watch, after 3 am. Thus they had rowed 6 to 8 hours-
-about 3 miles.
 - b) Since it was Passover season, the moon was full.
 - 3) Peter also walked on the water. vs. 26-32
 - a) At Jesus command, He walked by faith on water. A feat no other human accomplished. {Except WCBTS seniors! – Remember Milton Jones’ sign on the fishpond; **“Seniors Do Not Walk On The Water.”** That was supposed to be funny? NEC}
 - b) Looking at circumstances, he began to sink. Notice his short, eloquent prayer.
 - 4) The intended result of this miracle. vs. 33
 - a) He showed Himself the Mighty God of creation. Why did they need this at this time?
 - b) It showed the necessary focus of one's faith if one is to be victorious over the forces of darkness.
- e. Jesus' mass healings at Gennesaret. vs. 34-36
- 1) His popularity was now at a peak for the populace.
 - 2) Matthew leaves out John's account (6) of the "Bread of Life" discourse at Capernaum and the resulting rejection of the masses of His Person without the "bread."

Matthew 15

- 1 ¶ Then there come to Jesus from Jerusalem Pharisees and scribes, saying,
- 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- 3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?
- 4 For God said, *{1}* Honor thy father and thy mother: and, *{2}* He that speaketh evil of father or mother, let him *{3}* die the death. *{1}* Ex 20:12; De 5:16. 2) Ex 21:17; Le 20:9. 3) Or surely die}
- 5 But ye say, whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God;
- 6 he shall not honor his father. *{1}* And ye have made void the *{2}* word of God because of your tradition. *{1}* Some ancient authorities add or his mother 2) Some ancient authorities read law}
- 7 Ye hypocrites, well did Isaiah prophesy of you, saying,
- 8 *{1}* This people honoreth me with their lips; But their heart is far from me. *{1}* Isa 29:13}
- 9 But in vain do they worship me, Teaching as *their* doctrines the precepts of men.
- 10 ¶ And he called to him the multitude, and said unto them, Hear, and understand:
- 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.
- 12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were *{1}* offended, when they heard this saying? *{1}* Gr caused to stumble}
- 13 But he answered and said, Every *{1}* plant which my heavenly Father planted not, shall be rooted up. *{1}* Gr planting}
- 14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.
- 15 And Peter answered and said unto him, Declare unto us the parable.
- 16 And he said, Are ye also even yet without understanding?
- 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?
- 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man.
- 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:
- 20 these are the things which defile the man; but to eat with unwashen hands defileth not the man.

4. Rejection By The Religious Leaders.

(15:1.-16:12.)

- a. His confrontation with Scribes & Pharisees. vs. 1-11
 - 1) Jesus' breach of ritual condemned. vs. 1-2
His disciples failed to do ceremonial wash.
 - 2) Jesus' charge of their breaking God's law. vs. 3-9
 - a) They used Traditions to violate a moral law.
"Corban"-- Meant "dedicated to God."
A pious way of legally depriving needy parents.
 - b) He relates them to infidels of Isaiah's time. (Isa. 29:13)
Honoured God with lips; despised Him with hearts.
 - 3) Jesus clarifies spiritual defilement. vs. 10-11
 - a) How does the mouth defile one?
By that going out, not that coming in. By the tongue,
not the teeth.
 - b) Is the eating of meat a spiritual restriction?
Mk. 7:19 indicates Jesus declared all meats ceremonially clean
or "kochur."
- b. His condemnation of the Scribes & Pharisees. vs. 12-20
 - 1) Note disciples' fear of the Pharisees.
Recognized their religious power in Israel.
 - 2) Jesus identifies the Pharisees. vs. 13-14
 - a) Tares: to be rooted up by the Father.
 - b) Blind guides: Leading the nation into a pit.
 - 3) Jesus further clarifies spiritual defilement. vs. 15-20
Not the intake of the mouth --related to stomach;
but the outflow of mouth-- related to the heart.

Matthew 15 (cont.)

- 21 ¶ And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.
- 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.
- 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
- 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.
- 25 But she came and *{1}* worshipped him, saying, Lord, help me. *{1}* See marginal note on Mt 2:2}
- 26 And he answered and said, It is not meet to take the children's *{1}* bread and cast it to the dogs. *{1}* Or loaf}
- 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.
- 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.
- 29 ¶ And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.
- 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:
- 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and lame walking, and the blind seeing: and they glorified the God of Israel.
- 32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way.
- 33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude?
- 34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes.
- 35 And he commanded the multitude to sit down on the ground;
- 36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.
- 37 And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.
- 38 And they that did eat were four thousand men, besides women and children.
- 39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

c. The consequence of the leaders' rejection.
(Turning to outlying, Gentile areas)

vs. 15:21-39

- 1) Healing the Canaanite daughter. vs. 15:21-28
 - a) They withdraw to Tyre and Sidon.
 - b) The faith of a Gentile woman expressed. vs. 22
She recognized Him as Messiah.
 - c) The faith of the woman tested. vs. 23-27
 - (1) Jesus ignored her. Why?³
 - (2) Jesus expressed His mission to Israel. His "bread was for Israel."
 - (3) She accepted her place as the "dogs." vs. 27
 - d) The faith of the woman is rewarded. vs. 28
 - (1) She recognized the true Person of Messiah.
 - (2) She recognized her own unworthiness.
 - (3) She recognized He knew she was a gentile.
 - (4) She addressed Him Properly.
 - (5) She trusted Him as "Lord."
- 2) Healings in Decapolis (10 Gentiles cities). vs. 29-31
 - a) Miracles here performed in the mountains.
 - b) Resulted in glory for "The God of Israel."
- 3) Feeding 4000 in Decapolis. vs. 32-39
 - a) Similar to the feeding in chap. 14, but different.
 - b) Note the disciples' amazement. Why?
What He had done for Israel He now did for a Gentile crowd.

³ N. Carlson, *Exegetical Homiletics*, Section 2.2.3.2 *Observation*, 2.3.2.1-4 *Definition of a Principle*, etc..

Matthew 16

- 1 ¶ And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven.
- 2 But he answered and said unto them, {1} When it is evening, ye say, *It will be* fair weather: for the heaven is red. {1} *The following words, to the end of verse 3, are omitted by some of the most ancient and other important authorities.*
- 3 And in the morning, *It will be* foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times.
- 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.
- 5 ¶ And the disciples came to the other side and forgot to take {1} bread. {1} *Gr loaves*
- 6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.
- 7 And they reasoned among themselves, saying, {1} We took no {2} bread. {1} *Or, It is because we took no bread.* 2) *Gr loaves* }
- 8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no {1} bread? {1} *Gr loaves*
- 9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many {1} baskets ye took up? {1} *Basket in verses 9 and 10 represents different Greek words.*
- 10 Neither the seven loaves of the four thousand, and how many {1} baskets ye took up? {1} *Basket in verses 9 and 10 represents different Greek words.*
- 11 How is it that ye do not perceive that I spake not to you concerning {1} bread? But beware of the leaven of the Pharisees and Sadducees. {1} *Gr loaves*
- 12 Then understood they that he bade them not beware of the leaven of {1} bread, but of the teaching of the Pharisees and Sadducees. {1} *Gr loaves*

d. The coalition of Pharisees & Sadducees. try Jesus.

vs. 16:1-12

(Note the relation to Matt. 12:38ff.)

- 1) They seek a further miraculous sign. vs. 1
 - a) Traditional enemies unite against Jesus.
 - b) Contrast this "deviltry" by Jewish leaders with the faith just shown in Gentile territory.
- 2) Jesus rebukes their spiritual incapacity. vs. 2-4
 - a) He notes their natural shrewdness.
 - b) He scores their spiritual idiocy.
Only evil hearts demand multiplied signs.
Faith is satisfied with His word.
 - c) He promises one last sign = sign of Jonah. vs. 4.
His death and resurrection would be their last sign.
- 3) Jesus warns of the doctrine of this coalition. vs. 5-12
 - a) He rebukes the disciples for worrying over bread. They understood "leaven" to mean physical bread.
 - b) He explained leaven here as a permeating doctrine.
Pharisees: Doctrine built on traditions and additions of men.
Sadducees: Doctrine built on subtractions from the Law and on rationalizations of men.
{e.g., They didn't believe in the resurrection; like "Judah Ben-Hur,"ⁱⁱⁱ who was a Sadducee. Which is why he was very **sad-you see**.}
Point: Their humanistic religious systems had both strayed from divine revelation, and their thinking had permeated the nation.

Matthew 16 (cont.)

- 13 ¶ Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say *{1}* that the Son of man is? *{1}* *Many ancient authorities read that I the Son of man am; See Mr 8:27; Lu 9:18*
- 14 And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.
- 15 He saith unto them, But who say ye that I am?
- 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.
- 18 And I also say unto thee, that thou art *{1}* Peter, and upon this *{2}* rock I will build my church; and the gates of Hades shall not prevail against it. *{1}* *Gr Petros 2) Gr petra*
- 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.
- 20 Then charged he the disciples that they should tell no man that he was the Christ.
- 21 ¶ From that time began *{1}* Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. *{1}* *Some ancient authorities read Jesus Christ*
- 22 And Peter took him, and began to rebuke him, saying, *{1}* Be it far from thee, Lord: this shall never be unto thee. *{1}* *Or, God have mercy on thee*
- 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.
- 24 ¶ Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.
- 25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.
- 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

1. Revelation Of His Deity.

vs. 13-17

- a. Jesus' question: "Who is the Son of Man?" (according to men).
Answer: Some say John, Elijah, Jeremiah, or The Prophet (of Deut. 18:18).
- b. His 2nd question: "Whom do you say that 'I. am'."
 - Peter's answer: "Christ, the Son of God, **the One Who Lives.**" ⁴ See Fig. 03.
Authenticated by Jesus as revealed by the Father.

2. Revelation Of His Building The Church.

vs. 18-20

Note the use of ekklesia occurs once here and twice in Mat 18:17. The only places in the Gospels where this word is used for His Assembly. It is essential, therefore, that believers get the Church concepts from (partially) Acts and the Pauline epistles.

- a. Its foundation: "this petra." vs. 18
 - 1) He notes Peter's name means "rock" (Petros).
 - 2) "Petra" signified a quarry of rocks on which to build.
 - a) Built on apostles & prophets. (Eph. 1:19-20)
Christ is the Chief Cornerstone. Mt 21:42; Mr 12:10; Lu 20:17; Ac 4:11; Ac 26:26; Eph 2:20; 1Pe 2:6; 1Pe 2:7.
- b. Its Architect: Christ.
The building here seen as a future work.
- c. Its indestructibility -- even by hell. vs. 18
"Gates of hell" signifies its authority or highest power. I.e., this organism to be invincible (unlike Israel). "Counsels of the unseen" may be a better translation; see Ruth where the Spiritual and other business took place at the city gates. The counsels of the unseen. See Eph 3:10 where as Barnes and JFB agree the redemptive purpose of our God is displayed to All the angels, demons, and men; hence all of creation; and especially the evil ones; Ro 8:38-39; Eph 3:10, 6:12; Col 2:15
- d. Its initial authority on earth. vs. 19
 - 1) "Keys" = authority to open doors (as at Samaria, the house of Cornelius, etc.)
 - 2) Note "shall have been loosed" (Fut., perf., Ind.).
A rabbinic expression pronouncing a judgment already made in heaven.

3. Revelation Of His Death And Resurrection.

vs. 21-26

- a. The necessity of His death foretold. vs. 21
- b. The needlessness of His death asserted. vs. 22-23
Note Jesus' rebuke of Peter's "liberalism," as from Satan.
- c. The need for disciples also to die. vs. 24-26
Readiness to die is required of disciples.
Disciples would often be picked up when baptized.
Result: Very few except true believers would dare to submit to baptism.

⁴ See Cover Description. **The One Who Lives** is emphatic as opposed to the Idols in the niches in the rocks behind the walkway in Caesarea Phillipi, where this was spoken. One source of the Jordan River. NEC



Figure 04. A Source For The Jordan River Near Cesarea Philippi, Where Mat 16:13-18 Took Place.

Picture Courtesy of “The River Jordan”, © 1998, CARTA The Israel Map and Publishing Company Ltd, Jerusalem 1998, Pg. 11.

Please note the many niches in the cliff-side. These would have contained idols for the various cultic practices. Is it any wonder that Peter’s response (in Greek to accommodate his Aramaic speech)) is so emphatic?

Is That Swede Fly-fishing there?



Figure 05. The Travels Of Jesus.

Map Courtesy of "The River Jordan", © 1998, CARTA The Israel Map and Publishing Company Ltd, Jerusalem 1998, Pg. 9.

Mat 15:21-29, 16:13-20; Mk 7:24-31, 8:27-30.

Matthew 16 (cont.)

- 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his *{1}* deeds. *{1} Gr doing*
- 28 Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

Matthew 17

- 1 ¶ And after six days Jesus taketh with him Peter, and *{1}* James, and John his brother, and bringeth them up into a high mountain apart: *{1} Or Jacob*
- 2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.
- 3 And behold, there appeared unto them Moses and Elijah talking with him.
- 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three *{1}* tabernacles; one for thee, and one for Moses, and one for Elijah. *{1} Or booths*
- 5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.
- 6 And when the disciples heard it, they fell on their face, and were sore afraid.
- 7 And Jesus came and touched them and said, Arise, and be not afraid.
- 8 And lifting up their eyes, they saw no one, save Jesus only.
- 9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.
- 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?
- 11 And he answered and said, Elijah indeed cometh, and shall restore all things:
- 12 but I say into you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them.
- 13 Then understood the disciples that he spake unto them of John the Baptist.

4. Revelation Of His Glory In Transfiguration.

(16:27.-17:13.)

- a. A prediction of His coming in glory. vs. 27
That is the real time of rewards, not now.
- b. A foretaste of His coming glory. vs. 28
Three disciples to get a taste before death.
- c. The Transfiguration on Mt. Lebanon (?) vs. 17:1-13
 - 1) Jesus is seen in transfigured glory. vs. 1-2
His intrinsic glory made visible.
 - 2) Moses and Elijah appear. vs. 3
Note subject of their conversation (Luke 9:31)
 - 3) Peter proposes a building project. vs. 4
Why did he want to retain Moses and Elijah?
 - 4) The Father highlights the Son. vs. 5-8
 - a) "My beloved Son" -- His 2nd identification of Him.
 - b) "Hear Him" -- in preference to whom?
 - c) Note the Lord's command of secrecy till resurrection.
 - 5) The question concerning Elijah. vs. 10-13
Jesus here clarified the predictions of Elijah's coming.
 - a) Elijah shall certainly come as Mal. 4:5 says. Doubtless fulfilled in Rev. 11:3-6.
 - b) He already came in the person of John the Baptist.
 - 6) The purpose of the Transfiguration.
 - a) To serve as a bolster for crisis days ahead.
 - b) To give a solid confirmation of Christ's deity and His preeminence over Old Test. Lawgiver & prophet.

Matthew 17 (cont.)

- 14 ¶ And when they were come to the multitude, there came to him a man, kneeling to him, saying,
 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water.
 16 And I brought him to thy disciples, and they could not cure him.
 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.
 18 And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.
 19 Then came the disciples to Jesus apart, and said, Why could not we cast it out?
 20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
 21 *{Many authorities, some ancient, insert verse 21 But this kind goeth not out save by prayer and fasting. See Mr 9:29 and KJV}*
 22 ¶ And while they *{1}* abode in Galilee, Jesus said unto them, The Son of man shall be *{2}* delivered up into the hands of men; *{1}* *Some ancient authorities read were gathering themselves together* 2) See Mt 10:4
 23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.
 24 ¶ And when they were come to Capernaum, they that received the *{1}* half-shekel came to Peter, and said, Doth not your teacher pay the *{1}* half-shekel? *{1}* *Gr didrachma; Compare marginal note on Lu 15:8}*
 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?
 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free.
 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a *{1}* shekel: that take, and give unto them for me and thee. *{1}* *Gr stater}*

{KJV – AV 1769, Mat 17: 1 Howbeit this kind goeth not out but by prayer and fasting.⁵

20 {B} omit verse 21 κ* B Θ33 892^{txt} it^{e,ff1} syr^{c,s,pal} cop^{sa,bo mss} eth^{ro,ms} geo Eusebius// add verse 21 etc. }⁶
 An {A} signifies that the text is virtually certain; a {B} indicates there is some degree of doubt. The {C} means that there is considerable doubt; and a {D} means there is a high degree of doubt concerning the text selected for that reading. Many of the older commentaries were written before the great text revealing's started in the latter portion of the 19th Century, by men like Constantine Tischendorf and Samuel Tregelles (*"The Bible Ferret"*), etc. NEC^{iv}

⁵ C.I. Schofield Bible [Marg] (Howbeit) The two best MSS. omit verse 21. M. R. Vincent, New Testament Word Studies, [Marg] (Howbeit) The two best MSS. omit verse 21.

⁶ Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, THE GREEK NEW TESTAMENT, Third Edition, UBS, 1975, fn ⁴

5. Revelation Of The Disciples' Source Of Power.

vs. 17:14-21

- a. The impotent disciples. vs. 14-17
 - 1) They fail to heal an epileptic. The epilepsy (moonstruck) here was caused by a demon.
 - 2) They are called faithless and perverse by Jesus. Why? vs. 17
 - 3) The Lord heals by exorcizing a demon. vs. 18
He rebuked the demon.
- b. The Lord teaches the power of true faith. vs. 19-21
 - 1) The cause of their failure -- lack of faith.
What were they really trusting in?
 - 2) The secret of power -- true faith.
 - a) True faith trusts God, not professional gifts. Not the amount, but the quality of faith-- in God.
 - b) Such faith can move mts., if God has said so.
Note that v. 21 is not in best manuscripts/
It was probably added to emphasize need for intense Prayer.

6. Revelation No. 2 Of His Death And Resurrection.

vs. 22-23

- a. Note its relation to the preceding instruction.
- b. They seemed to miss the resurrection on the 3rd day.

7. Revelation Of His Tax Exemption (For Temple Dues).

vs. 24-27

- a. He claimed a proper tax exemption. As Son of the temple owner.
- b. He demonstrated His right to temple tax exemption. vs. 27
 - 1) A mighty miracle for such a paltry amount demanded of Him.
 - 2) This tax was collected for Passover which He did not evidently attend that year.

Matthew 18

- 1 ¶ In that hour came the disciples unto Jesus, saying, Who then is *{1}* greatest in the kingdom of heaven?
{1} Gr greater}
- 2 And he called to him a little child, and set him in the midst of them,
- 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
- 4 Whosoever therefore shall humble himself as this little child, the same is the *{1}* greatest in the kingdom of heaven. *{1} Gr greater}*
- 5 And whoso shall receive one such little child in my name receiveth me:
- 6 But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that *{1}* a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. *{1} Gr a millstone turned by an ass}*
- 7 ¶ Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!
- 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.
- 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the *{1}* hell of fire. *{1} Gr Gehenna of fire}*
- 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.
- 11 *{Many authorities, some ancient, insert verse 11 For the Son of man came to save that which was lost. See Lu 19:10}*
- 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?
- 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.
- 14 Even so it is not *{1}* the will of *{2}* your Father who is in heaven, that one of these little ones should perish. *{1} Gr a thing willed before your Father 2) Some ancient authorities read my}*

8. Revelation Concerning "Greatness" In God's Kingdom.

vs. 18:1-14

- a. The disciples' question on greatness. vs. 1
Perhaps had been arguing who was the "greatest."
- b. The Lord's clarification of true "greatness." vs. 2-14
 - 1) Humility is essential to salvation. vs. 3
Not the ground of salv, but the only attitude in which it can be received.
Humility recognizes one's need.
 - 2) Humility is also essential to greatness in God's Kingdom. vs. 4-5
 - 3) Humility is essential to service for Christ. vs. 5-14
 - a) It recognizes God's concern for children. vs. 5
 - b) It is sensitive to causing "babes in Christ" to stumble. vs. 6
 - c) It avoids spiritual offense at all cost. vs. 7-9
 - (1) If suicide is foolish, giving spiritual offense is infinitely more foolish.
 - (2) Note Jesus' picture language to emphasize a point. Obviously the literal removal of a physical limb would not promote humility.
 - d) It sees children as God's special care. vs. 10-14
 - (1) He has assigned them guardian angels. vs. 10
Who constantly report to the Father.
 - (2) He seeks them like wandering sheep. vs. 12-13
As a shepherd drops everything to find a stray.
 - (3) He desires that none should perish. vs. 14

Matthew 18 (cont.)

- 15 ¶ And if thy brother sin *{1}* against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. *{1}* *Some ancient authorities omit against thee*
- 16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.
- 17 And if he refuse to hear them, tell it unto the *{1}* church: and if he refuse to hear the *{1}* church also, let him be unto thee as the Gentile and the *{2}* publican. *{1}* *Or congregation* 2) See marginal note on Mt 5:46}
- 18 Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.
- 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it *{1}* shall be done for them of my Father who is in heaven. *{1}* *Gr shall become*
- 20 For where two or three are gathered together in my name, there am I in the midst of them.
- 21 ¶ Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?
- 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until *{1}* seventy times seven. *{1}* *Or seventy times and seven*
- 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his *{1}* servants. *{1}* *Gr bondservants*
- 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand *{1}* talents. *{1}* *This talent was probably worth about æ200, or \$1000.*
- 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- 26 The *{1}* servant therefore fell down and *{2}* worshipped him, saying, Lord, have patience with me, and I will pay thee all. *{1}* *Gr bondservant* 2) See marginal note on Mt 2:2}
- 27 And the lord of that *{1}* servant, being moved with compassion, released him, and forgave him the *{2}* debt. *{1}* *Gr bondservant* 2) *Gr loan*
- 28 But that *{1}* servant went out, and found one of his fellow-servants, who owed him a hundred *{2}* shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. *{1}* *Gr bondservant* 2) The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.
- 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.
- 30 And he would not: but went and cast him into prison, till he should pay that which was due.
- 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.
- 32 Then his lord called him unto him, and saith to him, Thou wicked *{1}* servant, I forgave thee all that debt, because thou besoughtest me: *{1}* *Gr bondservant*
- 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?
- 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.
- 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

9. Revelation Concerning Church Discipline.

vs. 18:15-20

a. **The procedure when a brother sins.** vs. 15-17**1st step** -- Discuss privately.**2nd step** -- Discuss privately with witnesses.**3rd step** -- Bring before church to induce repentance.**Final action** -- Exclude him from fellowship. (I Cor. 5:5, 13)

Either brothers don't sin against each other, or this problem of a sinning brother (or sister) has been ignored; to the displeasure of God and the disrespect to the Word of God by "Cheistian" leaders.

b. **The authority of the local church.** vs. 18-201) **It has the authority of heaven.** vs. 182) **It is to act only after agreement in prayer.** vs. 19.
To wait for the Spirit to give unanimity.3) **To recognize the Lord's Presence in the midst.** vs. 2010. **Revelation Concerning The Need For A Forgiving Spirit.** vs. 21-35a. Peter's question: "How oft should I forgive?"
He thought 7 times extremely gracious.b. Jesus' answer: 70 x 7, or without limit. vs. 22
This He illustrated in the Parable of The Unforgiving Servant.1) The story:

a) A servant is forgiven a debt of \$10 million. vs. 24-27

b) Released, he casts a debtor in jail for debt of \$17. vs. 28-30

c) He lord then retracted the previous forgiveness. vs. 31-34

2) The problem: "Why should disciples always be forgiving?"

The problem is not how a sinner receives salvation,
but how a child of God receives blessing from the Father.

3) The central truth:

In view of the great debt God has forgiven him, the believer is to view
no injustice or number of Injustices too great to forgive one that asks
for it.

The believer has no right to personal vindictiveness; his forgiveness should be
inexhaustible.

Matthew 19

- 1 ¶ And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judaea beyond the Jordan;
- 2 and great multitudes followed him; and he healed them there.
- 3 ¶ And there came unto him *{1}* Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause? *{1}* *Many authorities, some ancient, insert the*
- 4 And he answered and said, Have ye not read, *{1}* that he who *{2}* made *them* from the beginning made them male and female, *{1}* *Ge 1:27; 5:2. 2) Some ancient authorities read created*
- 5 and said, *{1}* For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? *{1}* *Ge 2:24*
- 6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.
- 7 They say unto him, *{1}* Why then did Moses command to give a bill of divorcement, and to put *her* away? *{1}* *De 24:1-4*
- 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.
- 9 And I say unto you, Whosoever shall put away his wife, *{1}* except for fornication, and shall marry another, committeth adultery: *{2}* and he that marrieth her when she is put away committeth adultery. *{1}* *Some ancient authorities read saving for the cause of fornication, maketh her an adulteress as in Mt 5:32. 2) The following words, to the end of the verse, are omitted by some ancient authorities. }*
- 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.
- 11 But he said unto them, Not all men can receive this saying, but they to whom it is given.
- 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
- 13 ¶ Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.
- 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for *{1}* to such belongeth the kingdom of heaven. *{1}* *Or of such is*
- 15 And he laid his hands on them, and departed thence.

11. Instruction On Marriage And Divorce.

vs. 19:1-12

- a. The Pharisees' question: "Can a man divorce for any cause?"
 The question concerned Dt. 24:1 and what the "some uncleanness" meant. The liberal school of Hillel and the conservative school of Shamai had long debated this question.
- b. Jesus' 1st reply: God intended marriage to be permanent. Therefore, **divorce is never God's will.** vs. 4-6
- c. The Pharisees' 2nd question: "Why did Moses allow divorce?" vs. 7
- d. Jesus 2nd reply: vs. 8-9
- 1) Moses' regulation was a curb on divorce, not a new liberation for any reason.
 It was added to curb an increasingly rampant practice.
 - 2) Divorce nearly always ends in adultery. vs. 9
 In this Jesus assumes remarriage (which then becomes adultery). The woman had no other choice. Why? What about Naomi and Ruth? He recognized one exception -- the case where fornication (the broad term for sexual sins) has already taken place.
 - 3) Note that this exception did not minimize the sin of divorce but **emphasized the enormity of the sin of fornication** which practically destroys a marriage.
- e. The disciples' question on celibacy: vs. 10
 "Isn't it best then for a man not to marry at all?"
- f. Jesus answer: vs. 11-12
- 1) Celibacy may be proper for certain individuals. He gives 4 different legitimate reasons.
 - 2) Celibacy is not proper for most. vs. 11
 Each must decide according to his "gift." (I Cor. 7:7).
- g. Jesus' concern for children. vs. 13-15
- 1) The disciples appear to disdain children. vs. 13
 - 2) Jesus rebukes the disciples and blesses the children. The Kingdom especially belongs to children. vs. 14

Matthew 19 (cont.)

- 16 ¶ And behold, one came to him and said, *{1}* Teacher, what good thing shall I do, that I may have eternal life? *{1}* *Some ancient authorities read Good Teacher; See Mr 10:17; Lu 18:18}*
- 17 And he said unto him, *{1}* Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. *{1}* *Some ancient authorities read Why callest thou me good? None is good save one, even God. See Mr 10:18; Lu 18:19}*
- 18 He saith unto him, Which? And Jesus said, *{1}* Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, *{1}* *Ex 20:12-16; De 5:16-20}*
- 19 Honor thy father and mother; and, *{1}* Thou shalt love thy neighbor as thyself. *{1}* *Le 19:18}*
- 20 The young man saith unto him, All these things have I observed: what lack I yet?
- 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
- 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.
- 23 ¶ And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.
- 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
- 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?
- 26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.
- 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?
- 28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
- 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, *{1}* or children, or lands, for my name's sake, shall receive *{2}* a hundredfold, and shall inherit eternal life. *{1}* *Many ancient authorities add or wife; as in Lu 18:29. 2) Some ancient authorities read manifold}*

12. Instruction On Receiving Eternal Life.

vs. 19:16-30

- a. The rich man's inquiry: "What to do to have eternal life?"
He exemplified a good, religious, moral individual.
- b. Jesus' reply.
 - 1) He exegetes "good" as referring only to God.
The Greek word used was 'agathos' The good attributable to God Only!
Ref. Mat 20:15, Mar 10:17-18,
Paul in Gal 5:22 The fruit of the Spirit . . agathosune: goodness.
i. e., He gave him a short course in Christology.
 - 2) He referred him to the 10 commands. Why? vs. 17
Jesus used the law to convict. (I Tim. 1:9)
The man was unaware he was a lost sinner.
 - 3) He counseled that he give away all his wealth. Why? vs. 21.
 - a) His wealth constituted his "god."
 - 4) He invited him to follow Him --the positive side. vs. 21
His soil turned out to be "thorny" --with cares of riches.
- c. Jesus' instruction on riches. vs. 23-26
 - 1) Entering the Kingdom impossible for the rich. And just as impossible for the poor. vs. 25
 - 2) "With God," any can be saved. vs. 26
Anyone who sees salvation - in nothing they have.
Notice the 3rd verse of the hymn "Rock Of Ages":
**"Nothing in my hand I bring; Simply to Thy Cross I cling;
Naked, come to Thee for dress; Helpless, look to Thee for Grace;
Foul, I to the Fountain fly; Wash me, Saviour, or I die!"**
 - 3) The crucial point: Riches or blessings are no guarantee that one is good or saved. **They may rather constitute a hindrance to entrance to God's Kingdom.**

13. Instruction On Rewards In God's Kingdom.

(19:27.-20:16.)

- a. Peter's question: "What shall we have?" i.e., Since we have left all to follow
You, what shall we have?
- b. Jesus' answer in two parts. vs. 19:28- 20:16
 - 1) Meritorious service will be richly rewarded. vs. 28-29
 - a) The disciples will have special judging offices.
 - b) Everyone making a sacrifice for His Name will receive 100 fold, plus eternal life.

Matthew 19 (cont.)

30 But many shall be last *that are* first; and first *that are* last.

Matthew 20

- 1 ¶ For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.
- 2 And when he had agreed with the laborers for a {1} shilling a day, he sent them into his vineyard. {1} See marginal note on Mt 18:28}
- 3 And he went out about the third hour, and saw others standing in the marketplace idle;
- 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- 5 Again he went out about the sixth and the ninth hour, and did likewise.
- 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?
- 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.
- 8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.
- 9 And when they came that *were hired* about the eleventh hour, they received every man a {1} shilling. {1} See marginal note on Mt 18:28}
- 10 And when the first came, they supposed that they would receive more; and they likewise received every man a {1} shilling. {1} See marginal note on Mt 18:28}
- 11 And when they received it, they murmured against the householder,
- 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the {1} scorching heat. {1} Or hot wind}
- 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a {1} shilling? {1} See marginal note on Mt 18:28}
- 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.
- 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?
- 16 So the last shall be first, and the first last.

- 2) Sovereign grace will also determine rewards. vs. 19:30-20:16
(Illustrated in the parable of The Laborers In Vineyard)
- a) The principle stated. vs. 19:30; 20:16
Many of the 1st shall be last, and last, first.
- b) The parable of The Laborers In the Vineyard. vs. 20:1-16
- (1) The 1st hiring at set wages. vs.1-2
"{penny: the Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny; about fourteen cents}"
which would be a ^w Standard day's wage.
- (2) Four further hirings for "what is right." Note the agreement.
Note reason they had not previously worked. vs. 7
- (3) The 1st wages paid to the last hired. vs. 9
Paid by grace, not by merit.
All were surprised.
- (4) The last wages paid to the 1st hired. vs. 10
Paid by merit according to bargain.
- c) The central truth:
- (1) All do not, or may not, receive same reward in heaven. (See previous chapter)
- (2) The giving of rewards will also involve the principle of God's sovereignty in evaluating one's faithfulness to opportunity. God will consider all the circumstances of one's life in determining the rewards to be given.
- d) The lesson for the disciples:
They were to recognize that their position and rank as apostles did not give them a "corner on heaven, above others less privileged.
They are to **beware of the pride of being leaders**
and **not to presume on their "longevity."**

Is this a good lesson for us?

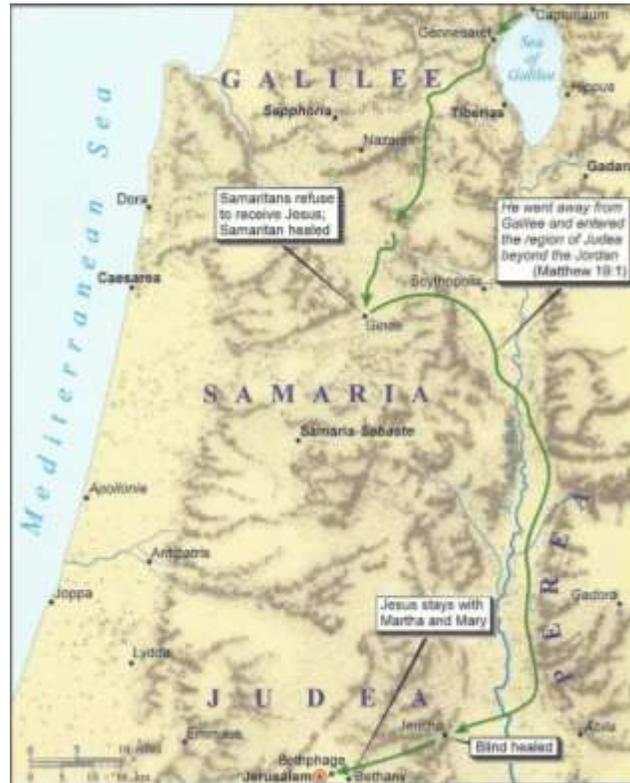


Figure 06. Jesus Last Journey To Jerusalem.

Map Courtesy of "The River Jordan", © 1998, CARTA The Israel Map and Publishing Company Ltd, Jerusalem 1998, Pg. 9.

Mat 16:21, 17:22-27, 19:1-2, 20:17, 29-34; Mk 8:31, 10:1, 32, 46-52, 11:1-2; Lk 9:51-56, 10:38-42, 13:22, 18:31-42, 19:1-10, 28-35; Jo 12:1-8.

Because of length of text, Ch. 20. (Cont.) is backed up.

Matthew 20 (cont.)

- 17 ¶ And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,
- 18 Behold, we go up to Jerusalem; and the Son of man shall be *{1}* delivered unto the chief priests and scribes; and they shall condemn him to death, *{1}* See Mt 10:4
- 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.
- 20 ¶ Then came to him the mother of the sons of Zebedee with her sons, *{1}* worshipping *him*, and asking a certain thing of him. *{1}* See marginal note on Mt 2:2
- 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.
- 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.
- 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.
- 24 And when the ten heard it, they were moved with indignation concerning the two brethren.
- 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.
- 26 Not so shall it be among you: but whosoever would become great among you shall be your *{1}* minister; *{1}* Or servant

27 and whosoever would be first among you shall be your *{1}* servant: *{1}* *Gr bondservant*

28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they went out from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.

31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

14. Third Announcement Of His Coming Death. vs. 20:17-19

He adds the further detail of His being delivered to the Gentiles.
This suggests crucifixion, rather than stoning.

15. Second Clarification Of "Greatness." vs. 20:20-28

a. James & John seek high office in Jesus' Kingdom. vs. 20-21

1) They seek His favor through their mother. (She may have been the sister of Mary)

2) They electioneered for His 2 highest posts.

3) They expected His Kingdom to be set up shortly. (Lk.19:11)

b. Jesus' response. vs.22-23

1) "Can you drink My cup?" (I.e., His sorrow & suffering) This they would, James very soon (Acts 12:2).

2) The Father is the One Who makes such appointments. With His wise judgments rests all appointments.

c. The other disciples' indignation. vs. 24

They also evidently had their eyes on those choice positions.

d. Jesus' instruction on true greatness. vs. 25-28

1) **The worldly standard: The great are those that rule.**

2) **The heavenly standard: The great are those that serve.**

3) Jesus Himself was shortly to demonstrate this. vs. 28

16. His Final Messianic Sign Enroute To Jerusalem. vs. 29-34

a. Two blind men seek mercy.

Note their appeal to His Messiahship (Son of David).

b. The healing again identifies Him before crowd.

1) No prophet but Messiah had opened blind eyes.

2) This constituted a final witness to the masses of His Messiahship on the way to Jerusalem and the cross.

Matthew 21

- 1 ¶ And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
- 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
- 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
- 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
- 5 *{1}* Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. *{1}* *Isa 62:11; Zec 9:9*
- 6 And the disciples went, and did even as Jesus appointed them,
- 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon.
- 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.
- 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.
- 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this?
- 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.
- 12 ¶ And Jesus entered into the temple *{1}* of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; *{1}* *Many ancient authorities omit of God*
- 13 and he saith unto them, It is written, *{1}* My house shall be called a house of prayer: *{2}* but ye make it a den of robbers. *{1}* *Isa 56:7. 2) Jer 7:11*
- 14 And the blind and the lame came to him in the temple; and he healed them.
- 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,
- 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, *{1}* Out of the mouth of babes and sucklings thou has perfected praise? *{1}* *Ps 8:2*
- 17 And he left them, and went forth out of the city to Bethany, and lodged there.

IV. THE JUDICIAL PRONOUNCEMENTS OF THE KING**(21.-25.)**

- A. THE KING ENTERS JERUSALEM.** vs. 21:1-22
1. The Acclamation Of The People. vs. 1-11
 - a. The symbolic ride on a colt. vs. 1-7
 - 1) Significance of the colt.
 - a) The King's right to acquisition noted. Also the colt submitted to its Maker.
 - b) Signified humility and salvation, not glory.
 - 2) Significance of the event.
 - a) **It fulfilled Zech. 9:9.** **vs. 5**
 - b) **It fulfilled 69th "Week" of Daniel 9:26a.**
 - b. The excited crowd. vs. 5-11
 - 1) They sense an air of deliverance. Seem to expect a display of Messianic power.
 - 2) The whole city is aroused.
 2. The Purification Of The Temple. vs. 12-14
 - a. He asserts His temple authority.
 - 1) The animal sale & exchange was run by the Sanhedrin. Called "Annas' Bazaar."
 - 2) Jesus cast out the whole exchange system. It was improperly located and dishonestly operated.
 - 3) He declared the whole system degenerate. vs. 13
He then showed many acts of mercy and healing.
 - b. The leaders resent the crowd's acclaim. vs. 15-17
 - 1) Jesus scores their ignorance of the Scripture.
 - 2) He defends the acclamation as mandatory (Lk. 19:40).

Matthew 21 (cont.)

- 18 ¶ Now in the morning as he returned to the city, he hungered.
- 19 And seeing {1} a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. {1} Or a single}
- 20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?
- 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
- 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
- 23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
- 24 And Jesus answered and said unto them, I also will ask you one {1} question, which if ye tell me, I likewise will tell you by what authority I do these things. {1} Gr word }
- 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?
- 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet.
- 27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.
- 28 ¶ But what think ye? A man had two {1} sons; and he came to the first, and said, {2} Son, go work to-day in the vineyard. {1} Gr children 2) Gr Child}
- 29 And he answered and said, I will not: but afterward he repented himself, and went.
- 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
- 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the {1} publicans and the harlots go into the kingdom of God before you. {1} See marginal note on Mt 5:46}
- 32 For John came unto you in the way of righteousness, and ye believed him not; but the {1} publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. {1} See marginal note on Mt 5:46}

3. The Cursing Of The Fig Tree.

vs. 21:18-22

- a. The "natural" reason for its cursing. vs. 18-19
 - Why expect fruit out of season? (Note leaves implied fruit)⁷
 - Was this an act of needless destruction?
- b. The spiritual lesson in its cursing. vs. 20-22
 - 1) Jesus stressed the power of true faith.
 - This, of course, referred to the "mechanics" of His performing the miracle, emphasizing the need for knowing God's will and seeking God's power.
 - 2) The fig tree symbolized the nation Israel.
 - a) The tree having leaves without fruit symbolized profession without true faith.
 - b) This cursing and withering were prophetic (Lk. 13:7)

B. THE KING DENOUNCES ISRAEL'S LEADERS.**(21:23.-22:14.)**

- 1. The Priests And Elders Confront Jesus. vs. 21:23- 22:14
 - a. Jesus' authority is questioned. vs. 23
 - b. Jesus' answer and condemnation. vs. 21:24-22:14
 - 1) His counter-question -- Whence John's authority. vs. 24-27
 - This hung them on horns of a dilemma. Why?
 - 2) His parable of The Two Sons. vs. 28-32
 - a) The story: Two sons are told to work for father. One says he will -- but does not.
 - The other says he will not -- but does.
 - b) The self-convicting judgment. vs. 31-32
 - Note that He had them condemn themselves.
 - Point: While past sinners were repenting, the leaders only pretended religion while refusing the ministry of John.

⁷ N. Carlson, *If Means Since, Or, If Means Maybe, Or, . . . Or All The Conditional Sentences (Clauses) In The Greek New Testament.* pg.60

Matthew 21 (cont.)

- 33 ¶ Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.
- 34 And when the season of the fruits drew near, he sent his {1} servants to the husbandmen, to receive {2} his fruits. {1} *Gr bondservants* 2) *Or the fruits of it*
- 35 And the husbandmen took his {1} servants, and beat one, and killed another, and stoned another. {1} *Gr bondservants*
- 36 Again, he sent other {1} servants more than the first: and they did unto them in like manner. {1} *Gr bondservants*
- 37 But afterward he sent unto them his son, saying, They will reverence my son.
- 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.
- 39 And they took him, and cast him forth out of the vineyard, and killed him.
- 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?
- 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.
- 42 Jesus saith unto them, Did ye never read in the scriptures, {1} The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvelous in our eyes? {1} *Ps 118:22,f*
- 43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.
- 44 {1} And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. {1} *Some ancient authorities omit verse 44*
- 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.
- 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

3) The parable of The Householder Demanding Fruit.

vs. 21:33-46

- a) The Story. vs. 33-39
- A vineyard is prepared & committed to stewards.
(Note the relation to Isa. 5)
The stewards rebel and beat ambassadors.
The son, being sent, is killed and cast out.
- b) The condemnation of Israel's leaders. vs. 40-44
- (1) Note their inadvertent self-condemnation. The parable does its work.
- (2) He again rebukes their ignorance of prophecy. (Ps. 118:22)
He put them in the role of the villains.
- (3) He announced their loss of leadership. vs. 43-44
- (a) The leadership to be taken from them.
- (b) The nation itself to be broken.
- (c) Kingdom leadership to be given to a future responsive nation.
- c) The leaders' fury and frustration. vs. 45-46
- (1) Discovered themselves trapped & humiliated. Victim of His powerful parables.
- (2) They further determine His destruction.

Matthew 22

- 1 ¶ And Jesus answered and spake again in parables unto them, saying,
2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,
3 and sent forth his {1} servants to call them that were bidden to the marriage feast: and they would not come. {1} *Gr bondservants*
- 4 Again he sent forth other {1} servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. {1} *Gr bondservants*
- 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise;
6 and the rest laid hold on his {1} servants, and treated them shamefully, and killed them. {1} *Gr bondservants*
- 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.
8 Then saith he to his {1} servants, The wedding is ready, but they that were bidden were not worthy. {1} *Gr bondservants*
- 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.
- 10 And those {1} servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. {1} *Gr bondservants*
- 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment:
12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.
- 13 Then the king said to the {1} servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. {1} *Or ministers*
- 14 For many are called, but few chosen.
- 15 ¶ Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.
- 16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.
- 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?
19 Show me the tribute money. And they brought unto him a {1} denarius. {1} *See marginal note on Mt 18:28*
- 20 And he saith unto them, Whose is this image and superscription?
21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.
- 22 And when they heard it, they marvelled, and left him, and went away.

4) The parable of The Wedding Feast.

vs. 22:1-14

a) The story.

- (1) Bidden guests boycott prepared banquet.
- (2) Outcasts are then invited and respond.
- (3) But some of those responding are cast out.

b) The three-fold lesson.

- (1) Invited Israel refused His Kingdom supper. Though solicited many times.
The nation therefore to be destroyed.
- (2) Outsiders are then invited.
- (3) But -- no one is admitted without proper preparation. (Ref. Rom 8:28-30)
i.e., God's grace did not lower His standards.

2. The Pharisees And Herodians Confront Jesus.

vs. 22:15-22

a. The deceitful question on state taxes.

vs. 15-17

- 1) Note the incriminating purpose. They "ooze" flattery with evil purposes.
- 2) Note the dilemma the question posed. Either "yes" or "no" was calculated to incriminate.

b. The decisive clarification on state taxes.

vs. 18-22

- 1) He condemned their deceitful motives.
 - a) By calling them "hypocrites."
 - b) By extricating the coin from their "pockets."
- 2) He clarified the proper relation of church and state.
 - a) He noted that each has its proper place.
 - b) They had probably shortchanged both God and Caesar.

Matthew 22 (cont.)

- 23 ¶ On that day there came to him Sadducees, {1} they that say that there is no resurrection: and they asked him, {1} *Many ancient authorities read saying*
- 24 saying, Teacher, Moses said, {1} If a man die, having no children, his brother {2} shall marry his wife, and raise up seed unto his brother. {1} *De 25:5. 2) Gr shall perform the duty of a husband's brother to his wife*
- 25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;
- 26 in like manner the second also, and the third, unto the {1} seventh. {1} *Gr seven*
- 27 And after them all, the woman died.
- 28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.
- 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels {1} in heaven. {1} *Many ancient authorities add of God*
- 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 32 {1} I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. {1} *Ex 3:6*
- 33 And when the multitudes heard it, they were astonished at his teaching.
- 34 ¶ But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.
- 35 And one of them, a lawyer, asked him a question, trying him:
- 36 Teacher, which is the great commandment in the law?
- 37 And he said unto him, {1} Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. {1} *De 6:5*
- 38 This is the great and first commandment.
- 39 {1} And a second like *unto it* is this, {2} Thou shalt love thy neighbor as thyself. {1} *Or And a second is like unto it, Thou shalt love etc 2) Le 19:18*
- 40 On these two commandments the whole law hangeth, and the prophets.
- 41 ¶ Now while the Pharisees were gathered together, Jesus asked them a question,
- 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David*.
- 43 He saith unto them, How then doth David in the Spirit call him Lord, saying,
- 44 {1} The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? {1} *Ps 110:1*
- 45 If David then calleth him Lord, how is he his son?
- 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

3. The Sadducees Confront Jesus.

vs. 22:23-33

- a. They challenge the resurrection by "marriage." vs. 23-28
 - 1) Note the absurd case presented.
 - 2) Note their purpose: To disprove life after death by an appeal to Moses.
They presume the after-life also will involve marriage.
- b. Jesus rebukes their twofold ignorance. vs. 29-33
 - 1) They knew not God's power. i.e., His power to resurrect to a different order.
 - 2) They knew not God's Word. (Ex. 3:6) How did this prove life after death?

4. The Pharisees Confront Jesus.

vs. 22:34-46

- a. They challenge Him as to the "greatest commandment." vs. 36
What were they expecting? the 1st command perhaps?
- b. Jesus summarizes the heart of the Law. vs. 37-40
 - 1) He emphasized the positive side of the Law. The legalists emphasized a life of negation.
 - 2) He emphasized the character of love that the law was to develop in men.
He thus showed them to be law-breakers in the most essential point.
- c. Jesus challenges the Pharisees as to His Person. vs. 41-46
 - 1st question: "**Of whom was Messiah to be the son?**"
A simple question any child could answer.
 - 2nd question: "**Why then did David call Him Lord?**" (Ps. 110:1)

The obvious conclusion: He was to be both David's son & Lord.

Therefore, He was to be both human and divine.

Matthew 23

- 1 ¶ Then spake Jesus to the multitudes and to his disciples,
 2 saying, The scribes and the Pharisees sit on Moses seat:
 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not.
 4 Yea, they bind heavy burdens {1} and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. {1} *Many ancient authorities omit and grievous to be borne*
 5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*,
 6 and love the chief place at feasts, and the chief seats in the synagogues,
 7 and the salutations in the marketplaces, and to be called of men, Rabbi.
 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren.
 9 And call no man your father on the earth: for one is your Father, {1} *even* he who is in heaven. {1} *Gr the heavenly*
 10 Neither be ye called masters: for one is your master, *even* the Christ.
 11 But he that is {1} greatest among you shall be your {2} servant. {1} *Gr greater* 2) *Or minister*
 12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
 13 ¶ But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven {1} against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. {1} *Gr before*
 14 {*Some authorities insert here, or after verse 12, verse 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation. See Mr 12:40; Lu 20:47*}
 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of {1} hell than yourselves. {1} *Gr Gehenna*
 16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the {1} temple, it is nothing; but whosoever shall swear by the gold of the {1} temple, he is {2} a debtor. {1} *Or sanctuary; as in verse 35. 2) Or bound by his oath*
 17 Ye fools and blind: for which is greater, the gold, or the {1} temple that hath sanctified the gold? {1} *Or sanctuary as in verse 35*
 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is {1} a debtor. {1} *Or bound by his oath*
 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift?
 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon.
 21 And he that sweareth by the {1} temple, sweareth by it, and by him that dwelleth therein. {1} *Or sanctuary as in verse 35*
 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

5. Jesus Condemns The Religious Leaders.

(23.)

- a. He cautions the crowd concerning the leaders. vs. 1-12
 - 1) Their Mosaic commands are to be obeyed. Jesus didn't advocate legal disobedience.
 - 2) Their manner of life to be shunned.
Because of their hypocrisy.
Because of their pride and egoism.
 - 3) Their positions not to be sought. vs. 8-12
Rather, seek greatness in humble service. Wait for God to do the exalting.
- b. He pronounces "woes" on the Scribes & Pharisees. vs. 13-36
(The greatest denunciation in the Bible)
 - 1) For distorting the way of salvation. vs. 13
 - 2) For devouring the helpless. **(vs. 14--not in best texts)**
 - 3) For degenerating innocent proselytes. vs. 15
They became expert in preparing sons for hell.
 - 4) For distorting the Scriptures. vs. 16-22
 - a) By imposing human distinctions not intended.
Requiring their "Philadelphia lawyers" to interpret.
 - b) By justifying their own brand of "swearing."

Matthew 23 (cont.)

- 23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and *{1}* anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. *{1} Or dill}*
- 24 Ye blind guides, that strain out the gnat, and swallow the camel!
- 25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.
- 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
- 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.
- 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,
- 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.
- 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.
- 32 Fill ye up then the measure of your fathers.
- 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of *{1}* hell? *{1} Gr Gehenna}*
- 34 ¶ Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:
- 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.
- 36 Verily I say unto you, All these things shall come upon this generation.
- 37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
- 38 Behold, your house is left unto you *{1}* desolate. *{1} Some ancient authorities omit desolate}*
- 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

5) For confusing true religion.

vs. 23:23-24

- a) Emphasizing legal trivialities.
- b) Overlooking justice and mercy.
Swallowed major sins while straining out trivia.

6) For practicing superficial religion. vs. 25-26
Emphasizing outward show, not inward purity.

7) For perfecting superficial religion. vs. 27-28
Like white-washed tombstones. Dead and putrid within.

8) For rejecting the prophets of God. vs. 29-36

- a) They were sons of prophet-slayers.
- b) They were "serpents" (shrewd, but poisonous).
- c) They were about to slay God's final servants. vs. 32-34
- d) They would reap the judgment of all previous generations of Israel's rejecters. vs. 35-36

The slaying of Messiah would be the end of God's longsuffering for the nation as then constituted.

c. Jesus laments over Jerusalem. vs. 37-39

- 1) Their character described: Prophet-killers.
- 2) Their lost opportunity: "How often I would..you would not."
- 3) Their present condition: "Your house...desolate."
- 4) Their future reception as a nation; (at Christ's return)

Matthew 24

- 1 ¶ And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.
- 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
- 3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy {1} coming, and of {2} the end of the world? {1} *Gr presence 2) Or the consummation of the age*
- 4 ¶ And Jesus answered and said unto them, Take heed that no man lead you astray.
- 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.
- 6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.
- 8 But all these things are the beginning of travail.
- 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.
- 10 And then shall many stumble, and shall {1} deliver up one another, and shall hate one another. {1} *See Mt 10:4*
- 11 And many false prophets shall arise, and shall lead many astray.
- 12 And because iniquity shall be multiplied, the love of the many shall wax cold.
- 13 But he that endureth to the end, the same shall be saved.
- 14 And {1} this gospel of the kingdom shall be preached in the whole {2} world for a testimony unto all the nations; and then shall the end come. {1} *Or these good tidings 2) Gr inhabited earth*

C. THE KING PROPHECIES OF ISRAEL'S FUTURE. (24.-25.)

1. The Disciples' Question. vs. 24:1-3
 - a. Jesus predicts the temple's destruction. vs. 1-2
 - b. Three questions to be answered. vs. 3
 - 1) When the temple would be destroyed.
 - 2) What the sign of Jesus' return would be.
 - 3) What the sign of the end of the age would be.
 - c. The setting of the discourse.
 - 1) Involves the end of the age, just before His return.
 - 2) Involves the faithful remnant of Israel in end-time.

2. The "Olivet Discourse." vs. 24- 25
 - a. **THE END—TIME PERIOD SURVEYED. (The Trib.=Day of Jacob's Trouble)** vs. 24:4-14
(Describing the general character of the period)
 - 1) The 1st half -- the "beginning of travail." vs. 4-8
 - a) False Christs to appear. vs. 5
 - b) War and pestilence to intensify. vs. 6
(Related to "horsemen" of Rev. 6.
 - c) These things to be a prelude to Israel's travail. (As Isa. 34-35; 63-65)
 - b. The last half -- the "Great tribulation." vs. 9-14
 - 1) The faithful remnant to be hated & hounded. vs. 9-10
 - 2) False prophets and leaders to deceive. vs. 11
 - 3) Defection & hatred to dominate the earth. vs. 12-13
 - 4) The Kingdom-gospel to be preached world-wide. vs. 14
The gospel of salvation through Christ and **His soon coming to rule the world.**

Matthew 24 (cont.)

- 15 When therefore ye see the abomination of desolation, which was {1} spoken of through Daniel the prophet, standing in {2} the holy place (let him that readeth understand), {1} *Da 9:27; 11:31; 12:11.* 2) *Or a holy place*
- 16 then let them that are in Judaea flee unto the mountains:
- 17 let him that is on the housetop not go down to take out things that are in his house:
- 18 and let him that is in the field not return back to take his cloak.
- 19 But woe unto them that are with child and to them that give suck in those days!
- 20 And pray ye that your flight be not in the winter, neither on a sabbath:
- 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.
- 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.
- 23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe {1} *it not.* {1} *Or him*
- 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect.
- 25 Behold, I have told you beforehand.
- 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe {1} *it not.* {1} *Or them* }
- 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the {1} coming of the Son of man. {1} *Gr presence*
- 28 Wheresoever the carcass is, there will the {1} eagles be gathered together. {1} *Or vultures*
- 29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
- 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
- 31 And he shall send forth his angels {1} with {2} a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. {1} *Many ancient authorities read with a great trumpet, and they shall gather etc* 2) *Or a trumpet of great sound*

b. The Last Half Described--The "Great Tribulation."

vs. 24:15-26

(Specific signs and instruction given)

- 1) Daniel's "abomination of desolation" begins last half. vs. 15-20
 - a) This is the sign for the faithful to flee.
 - b) This is when Antichrist turns against Israel. (Dan. 9:27)
He will then tolerate only "beast" worship." (Rev. 13)
- 2) Unparalleled tribulation will ensue. vs. 21-22
 - a) To dwarf all previous persecution of Israel.
 - b) Yet not to totally decimate the nation. vs. 22
Point: Were such tribulation continued very long,
the whole world would destroy itself.
- 3) False saviors to lead many astray. vs. 23-28
 - a) Beware of messianic deceivers with messianic trappings.
 - b) Don't be fooled by counterfeit movements.
-- in some "wilderness" or even secret chamber.
- c. THE SECOND COMING OF CHRIST DESCRIBED. vs. 27-31
 - 1) It will be lightning quick. vs, 27
Not just a gradual movement--beginning in a closet.
 - 2) It will follow a time of great earthly laughter. (Rev. 19:17) vs. 28
 - 3) It will follow a time of heavenly judgments. (Rev. 16:17-21) vs. 29
 - 4) It will be visible to all the world. Rev. 1:7) vs. 30
 - 5) He will come with power & great glory. vs. 30
 - 6) He will then gather the "elect" of Israel. vs. 31

Signifying the resurrection. of Israel as in Dan. 12:13.

Matthew 24 (cont.)

- 32 ¶ Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;
- 33 even so ye also, when ye see all these things, know ye that {1} he is nigh, *even* at the doors. {1} *Or it}*
- 34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished.
- 35 Heaven and earth shall pass away, but my words shall not pass away.
- 36 But of that day and hour knoweth no one, not even the angels of heaven, {1} neither the Son, but the Father only. {1} *Many authorities, some ancient, omit neither the Son }*
- 37 And as *were* the days of Noah, so shall be the {1} coming of the Son of man. {1} *Gr presence}*
- 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
- 39 and they knew not until the flood came, and took them all away; so shall be the {1} coming of the Son of man. {1} *Gr presence}*
- 40 Then shall two men be in the field; one is taken, and one is left:
- 41 two women *shall be* grinding at the mill; one is taken, and one is left.
- 42 Watch therefore: for ye know not on what day your Lord cometh.
- 43 {1} But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be {2} broken through. {1} *Or But this ye know 2) Gr digged through}*
- 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.
- 45 Who then is the faithful and wise {1} servant, whom his lord hath set over his household, to give them their food in due season? {1} *Gr bondservant}*
- 46 Blessed is that {1} servant, whom his lord when he cometh shall find so doing. {1} *Gr bondservant}*
- 47 Verily I say unto you, that he will set him over all that he hath.
- 48 But if that evil {1} servant shall say in his heart, My lord tarrieth; {1} *Gr bondservant}*
- 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
- 50 the lord of that {1} servant shall come in a day when he expecteth not, and in an hour when he knoweth not, {1} *Gr bondservant}*
- 51 and shall {1} cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth. {1} *Or severely scourge him}*

d. The Cautions Concerning Christ's Return.

vs. 24:32-51

- 1) The spiritual will discern the "seasons." vs. 32-35
 - a) "Leaves "on "fig tree" announce summer.
Referring to the events just described,
having to do with Israel under Antichrist. vs. 33
 - b) That generation of Israel not to be totally destroyed.
i.e., that "generation" under Antichrist. vs. 34-35
- 2) The spiritual will not presume to know the "day." vs. 36-42
 - a) The Father alone knows the day.
 - b) It will be unexpected by the world. vs. 37-39
Many normal activities will proceed.
 - c) It will be unannounced to the saints. vs. 40-44
The wicked will be called out suddenly.
- 3) The wise will be alert and faithful. vs. 45-51
 - a) Faithfulness will bring rich rewards. vs. 45-47
Not just in believing, but in active service.
 - b) Unfaithfulness will bespeak evil character. vs. 48-51
 - (1) Evil actions will betray one's real identity.
 - (2) Perseverance through long trial will constitute a test and proof of true godly character.

Matthew 25

- 1 ¶ Then shall the kingdom of heaven be likened unto ten virgins, who took their *{1}* lamps, and went forth to meet the bridegroom. *{1} Or torches*
- 2 And five of them were foolish, and five were wise.
- 3 For the foolish, when they took their *{1}* lamps, took no oil with them: *{1} Or torches*
- 4 but the wise took oil in their vessels with their *{1}* lamps. *{1} Or torches*
- 5 Now while the bridegroom tarried, they all slumbered and slept.
- 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
- 7 Then all those virgins arose, and trimmed their *{1}* lamps. *{1} Or torches*
- 8 And the foolish said unto the wise, Give us of your oil; for our *{1}* lamps are going out. *{1} Or torches*
- 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
- 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
- 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
- 12 But he answered and said, Verily I say unto you, I know you not.
- 13 Watch therefore, for ye know not the day nor the hour.
- 14 ¶ For *it is* as *when* a man, going into another country, called his own *{1}* servants, and delivered unto them his goods. *{1} Gr bondservants*
- 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.
- 16 Straightway he that received the five talents went and traded with them, and made other five talents.
- 17 In like manner he also that *received* the two gained other two.
- 18 But he that received the one went away and digged in the earth, and hid his lord's money.
- 19 Now after a long time the lord of those *{1}* servants cometh, and maketh a reckoning with them. *{1} Gr bondservants*
- 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.
- 21 His lord said unto him, Well done, good and faithful *{1}* servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. *{1} Gr bondservant*
- 22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.
- 23 His lord said unto him, Well done, good and faithful *{1}* servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. *{1} Gr bondservant*
- 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;
- 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.
- 26 But his lord answered and said unto him, Thou wicked and slothful *{1}* servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; *{1} Gr bondservant*
- 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.
- 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.
- 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.
- 30 And cast ye out the unprofitable *{1}* servant into the outer darkness: there shall be the weeping and the gnashing of teeth. *{1} Gr bondservant*

e. The Judgment Of Living Israel At Christ's Return, vs. 25:1-30

1) The parable of The Ten Virgins. vs. 1-13

a) The story:

- (1) Ten virgins await the coming of the Bridegroom to the marriage feast, 5 prepared with oil and 5 not.
- (2) At his coming at midnight, only those with oil to fuel their lamps were admitted to the feast.

b) The problem:

- (1) Will all Israelites that survive till Jesus comes be allowed into His Kingdom and feast?
- (2) Since the Lord's coming seems so long delayed, is it necessary to prepare immediately for His coming?

c) The central truth:

- (1) Israelites in the trib. period (called "virgins" in the O. T.) will not be saved just because they are Israelis, but will each need individual preparation to be accepted into the Lord's Kingdom. **{Ed. note: Which is why these Outlines must be distributed worldwide! NEC}**
- (2) Procrastination is always an enemy of the soul. If proper preparation will be needed before the 2nd coming, how much more before the unheralded coming for the church in rapture!

2) The parable of The Talents Entrust. vs. 14-30

a) The story:

- (1) While on an extended absence a businessman entrusts his goods in varying amounts to his servants.
- (2) Upon his return he rewards each servant according to his faithfulness to invest the goods entrusted.
- (3) The one that excused his failure to invest the goods is judged a fraud and hypocrite and is cast out.

b) The problem:

- (1) Is wickedness the only evidence of evil character?
- (2) Is service for the Lord really essential? Why not be passive, rest on grace, and trust God's sovereignty to accomplish His purposes? What does such an attitude suggest?

Matthew 25 (Cont.)

- 31 ¶ But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:
- 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;
- 33 and he shall set the sheep on his right hand, but the goats on the left.
- 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;
- 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
- 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?
- 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?
- 39 And when saw we thee sick, or in prison, and came unto thee?
- 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.
- 41 Then shall he say also unto them on the left hand, *{1}* Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: *{1} Or Depart from me under a curse*
- 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;
- 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.
- 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.
- 46 And these shall go away into eternal punishment: but the righteous into eternal life.

c) The central truth: vs.

vs. 25:14-30

- (1) For the faithful: Faithfulness will be richly rewarded according to the goods given and the effort expended.
- (2) For the unfaithful: Unfaithfulness and passivity often bespeak superficiality and evil character. Failure to serve Christ is not taken lightly and may signify an absence of genuine spiritual life.
- (3) Note the progression of thought over Matt. 24:45.

Mt. 24:45: Criminal action reveals evil character.

Mt. 25:14ff. Passivity reveals evil character.

f. The Judgment Of The Living Nations At Christ's Return.

vs. 25:31.-46

1) The scene: vs. 31-32

- a) The time is at Christ's return to the earth in glory.
- b) The judgment involves all individuals who survive and are living at the end of the tribulation period.
- c) The picture is that of a shepherd claiming his sheep.

2) The separation:

vs. 32-36; 41-43

- a) The basis of separation will be the treatment of Christ's brethren in the preceding trial. The "brethren" are probably identified as those doing "the will of My Father" (Matt. 12:48-50).
- b) This treatment of His brethren doubtless involves one's response to their witness concerning Christ's salvation and His soon coming. Their "works," in other words, will evidence their faith.

3) The surprise:

vs. 37-44

- a) For the righteous. They will be surprised and elated that their reception and kindness to Christ's witnesses was seen by Christ and judged a faith action in seeking Christ's salvation.
- b) For the unrighteousness. Having not responded to the messengers of Christ and their needs, they will be surprised these actions were observed by Christ and judged an evidence of their rejection of Christ.

4) The sentence and sequel:

vs. 34, 41, 46

- a) Eternal punishment or eternal life will be determined.
- b) The "sheep" will enter the Mill. Kingdom with Christ.

Matthew 26

- 1 ¶ And it came to pass, when Jesus had finished all these words, he said unto his disciples,
2 Ye know that after two days the passover cometh, and the Son of man is *{1}* delivered up to be crucified.
{1} See Mt 10:4}
3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;
4 and they took counsel together that they might take Jesus by subtlety, and kill him.
5 But they said, Not during the feast, lest a tumult arise among people.
6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,
7 there came unto him a woman having *{1}* an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as *{2}* he sat at meat. *{1} Or a flask 2) Or reclined at table}*
8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste?
9 For this *ointment* might have been sold for much, and given to the poor.
10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11 For ye have the poor always with you; but me ye have not always.
12 For in that she *{1}* poured this ointment upon my body, she did it to prepare me for burial. *{1} Gr cast}*
13 Verily I say unto you, Wheresoever *{1}* this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her. *{1} Or these good tidings}*
14 ¶ Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,
15 and said, What are ye willing to give me, and I will *{1}* deliver him unto you? And they weighed unto him thirty pieces of silver. *{1} See Mt 10:4}*
16 And from that time he sought opportunity to *{1}* deliver him *unto them*. *{1} See Mt 10:4}*

V. THE DEATH AND RESURRECTION OF THE KING.**(26.–28.)****A. THE KING'S FINAL ACTS BEFORE THE CROSS.****vs. 26:1-46**

1. His Final Announcement Of His Death. vs. 1-2
 - a. To be crucified after 2 days. (Spoken on Tues. or Wed.)
 - b. In contradiction to the leaders' intention. vs. 5
2. The Sanhedrin's Plot For His Death. vs. 3-5
 - a. The nation's leaders conspire to destroy Him.
 - b. They plan the slaying after the feast.
3. The Anointing By Mary For His Death. vs. 6-13
 (Note that this occurred on Sat. eve., John 12:1f.)
 - a. Mary's devotion shown. vs. 6-7
 - 1) At house of Simon in Bethany. (Husband of Martha?)
 - 2) Her alabaster box broken -- perhaps her life savings. (Valued at 300 days' wages, John 12:5)
 - b. The disciples' indignation. vs. 8-9
 - 1) Judas the spokesman, though all involved.
 - 2) Note their sudden concern for the poor.
 - c. The Lord's acclamation. vs. 10-13
 - 1) He rebuked their pious excuses. He blessed her extreme extravagance on Him.
 - 2) He saw her anointing as for His burial. One of the final tokens of love shown Jesus.
 - 3) Her act became an eternal memorial --"love never dies."
4. The Conspiracy Of Judas For His Death. vs. 14-16
 - a. What was his apparent purpose?
 - b. Why did the chief priests need and welcome him?

Matthew 26 (cont.)

- 17 ¶ Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?
- 18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.
- 19 And the disciples did as Jesus appointed them; and they made ready the passover.
- 20 Now when even was come, he was {1} sitting at meat with the twelve {2} disciples; {1} Or reclining 2) Many authorities, some ancient, omit *disciples*}
- 21 and as they were eating, he said, Verily I say unto you, that one of you shall {1} betray me. {1} See marginal note on Mt 10:4}
- 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?
- 23 And he answered and said, He that dipped his hand with me in the dish, the same shall {1} betray me. {1} See marginal note on Mt 10:4}
- 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is {1} betrayed! good were it {2} for that man if he had not been born. {1} See marginal note on Mt 10:4. 2) *Gr for him if that man*}
- 25 And Judas, who {1} betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. {1} See marginal note on Mt 10:4}
- 26 ¶ And as they were eating, Jesus took {1} bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. {1} Or a loaf}
- 27 And he took {1} a cup, and gave thanks, and gave to them, saying, Drink ye all of it; {1} Some ancient authorities read the cup}
- 28 for this is my blood of the {1} covenant, which is poured out for many unto remission of sins. {1} Many ancient authorities insert *new*}
- 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
- 30 And when they had sung a hymn, they went out unto the mount of Olives.

5. THE LAST PASSOVER TYPIFYING HIS DEATH.

vs. 26:17-25

- a. The day: Probably Thurs. (Note 26:2)
 - 1) The "1st day of Unleavened Bread" came to include the day before Passover, the day of preparation for it.
 - 2) They evidently observed it a day early, not unusual for emergency situations.
- b. The preparation. vs. 18-19
 - 1) A home is prepared.
 - 2) The meal prepared by disciples.
(Lamb, unleavened bread, bitter herbs (horseradish), wine, and prepared sauce (thick consistency, made of fruit and vinegar))
- c. The betrayal announced. vs. 20-22
 - 1) He waited till the close of the meal.
 - 2) The announcement comes as a shock to all.
 - 3) The betrayal is related to prophecy. But prediction does not reduce human responsibility.
 - 4) The announcement produced no repentance, however.

6. The Lord's Supper To Memorialize His Death. vs. 26-30

- a. The bread symbolized as His body. vs. 26
Broken, it represented His Human body in sacrifice.
- b. The cup symbolized His blood to be shed and partaken.
 - 1) Why did He thank God for each of these?
Note that it symbolized the blood of God's covenant with men. (Relate Heb. 13:20; Gen. 3:15)

Matthew 26 (cont.)

- 31 ¶ Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, *{1}* I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *{1}* *Zec 13:7*
- 32 But after I am raised up, I will go before you into Galilee.
- 33 But Peter answered and said unto him, If all shall be *{1}* offended in thee, I will never be *{1}* offended. *{1}* *Gr caused to stumble*
- 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.
- 35 Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
- 36 ¶ Then cometh Jesus with them unto *{1}* a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. *{1}* *Gr an enclosed piece of ground }*
- 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.
- 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.
- 39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.
- 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?
- 41 *{1}* Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *{1}* *Or Watch ye, and pray that ye enter not*
- 42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.
- 43 And he came again and found them sleeping, for their eyes were heavy.
- 44 And he left them again, and went away, and prayed a third time, saying again the same words.
- 45 Then cometh he to the disciples, and saith unto them, *{1}* Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is *{2}* betrayed into the hands of sinners. *{1}* *Or Do ye sleep on, then, and take your rest? 2) See marginal note on Mt 10:4*
- 46 Arise, let us be going: behold, he is at hand that *{1}* betrayeth me. *{1}* *See marginal note on Mt 10:4*

7. The Denials Of Peter Foretold.

vs. 26:31-35

- a. Jesus predicts their scattering. vs. 31
He quotes Zech. 13:7: Shepherd smitten, sheep scattered.
- b. Peter asserts unbending loyalty. vs. 33, 35
 - 1) Note Peter's good intention.
 - 2) Note, however, his source of confidence.
- c. Jesus predicts Peter's denials. vs. 34
 - 1) This series of 3 were to be before the rooster crowed twice (Mark 14:30).
A 1st series of 3 was foretold before the cock crowed "at all," predicted in the Upper Room . (John 13:38)
 - 2) This Peter hotly denied with his life. (Mk. 14:31)

8. The Garden Prayer And Preparation.

vs. 36-46

- a. He is accompanied by Peter, James, & John. vs.37
To strengthen them to "enter not into temptation." vs. 11
- b. Jesus' 1st prayer. vs. 38-41
 - 1) Note His revulsion of the cup. What was this "cup"?
 - 2) Note the purpose of His prayer. (39) Confirming His dedication to the Father's will.
 - 3) Note the need of the disciples. vs. 40-41
A willing spirit does not guarantee an obedient body.
- c. Jesus 2nd prayer. vs. 42-43
His submission is again stressed.
- d. Jesus 3rd prayer. vs. 44
Note that He won His Calvary battle in prayer 1st.
- e. Results of the prayers. vs. 45-46
 - 1) He re-asserted His vow to do only the Father's will.
 - 2) He then commanded action: "Arise...."

Matthew 26 (cont.)

- 47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priest and elders of the people.
- 48 Now he that *{1}* betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. *{1}*
See marginal note on Mt 10:4}
- 49 And straightway he came to Jesus, and said, Hail, Rabbi; and *{1}* kissed him. *{1}* *Gr kissed him much*
- 50 And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him.
- 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the *{1}* servant of the high priest, and struck off his ear. *{1}* *Gr bondservant*
- 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.
- 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?
- 54 How then should the scriptures be fulfilled that thus it must be?
- 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.
- 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

B. THE KING'S CONDEMNATION TO THE CROSS. (26:47.-27:26.)

1. The Arrest On Mt. Olivet. vs. 47-56
 - a. An armed crowd takes Him.
Anticipating resistance, they come with strength.
 - b. Judas betrays Him with a kiss. vs. 48-50
 - 1) **Note the night of Passover full moon.**
 - 2) Judas was prepared to spy Him out.
Only a kiss was needed, however.
 - 3) Note Jesus response: "Friend," or comrade.
 - c. Peter attempts a defense. vs. 51-55
 - 1) Note his extreme fleshly courage,
 - 2) Jesus disarms him of fleshly weapons. Jesus had 12 legions of angels available.
 - 3) Note that Peter had "sharpened" the wrong weapon in Gethsemane.
 - 4) Jesus asserts the fulfillment of prophecy. vs. 54-56
 - d. The disciples all desert Him in panic. vs. 56
Peter and John followed afar off, shocked.

Matthew 26 (cont.)

- 57 ¶ And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together.
- 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.
- 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death;
- 60 and they found it not, though many false witnesses came. But afterward came two,
- 61 and said, This man said, I am able to destroy the *{1}* temple of God, and to build it in three days. *{1} Or sanctuary; as in Mt 23:35; 27:5}*
- 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?
- 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.
- 64 Jesus said unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.
- 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:
- 66 what think ye? They answered and said, He is *{1}* worthy of death. *{1} Gr liable to}*
- 67 Then did they spit in his face and buffet him: and some smote him *{1}* with the palms of their hands, *{1} Or with rods}*
- 68 saying, Prophesy unto us, thou Christ: who is he that struck thee?
- 69 ¶ Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilaean.
- 70 But he denied before them all, saying, I know not what thou sayest.
- 71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus of Nazareth.
- 72 And again he denied with an oath, I know not the man.
- 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech maketh thee known.
- 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew.
- 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Matthew 27

- 1 ¶ Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:
- 2 and they bound him, and led him away, and delivered him up to Pilate the governor.

2. Religious Trial By The Sanhedrin.**vs. 26:57- 27:2****Note that 3 religious trials took place.**

- 1) Before Annas (while arousing Sanhedrin, Jn. 18:13).
- 2) Before Caiaphas, before dawn.
- 3) Before Caiaphas & Sanhedrin after dawn.

- a. The trial before Caiaphas. vs. 57-68**
- 1) A futile search is made for witnesses. vs. 57-60
Note many exploiters attempt to witness.
 - 2) He is accused of plotting temple destruction. vs. 61-63
 - a) They distort His prediction in John 2:19.
 - b) Note Jesus' silent treatment. Why?
 - 3) He is accused of blasphemy. vs. 64-65
 - a) He claims to be the Son of God.
 - b) He claims also to be their final Judge.
 - c) This constituted blasphemy for the high priest. The high priest's tearing his garments to emphasize the point was itself a violation of Law (Lev.21:10).
 - 4) He is sentenced to death by religion. vs. 66
 - 5) He is humiliated and buffeted. vs. 67-68
- b. The denials of Peter recorded. vs. 69-75**
(Note the progress of his vehemence in 3 stages)
- 1) First denial: before a maid in the court.
 - 2) Second denial: before another maid, with an oath.
 - 3) Third denial: before his cronies, with a curse.
 - a) The crowing of the rooster aroused him.
 - b) To this .he responded with bitter weeping.
- c. The trial before the Sanhedrin -- after dawn. vs. 27:1-2**
- 1) A formal confirmation to make it legal (after dawn).
 - 2) He is hurriedly taken to the civil courts.

Matthew 27 (cont.)

- 3 Then Judas, who {1} betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, {1} *See marginal note on Mt 10:4*
- 4 saying, I have sinned in that I {1} betrayed {2} innocent blood. But they said, What is that to us? see thou *to ïl. {1} See marginal note on Mt 10:4. 2) Many ancient authorities read righteous*
- 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.
- 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the {1} treasury, since it is the price of blood. {1} *Gr corbanas, that is sacred treasury; Compare Mr 7:11*
- 7 And they took counsel, and bought with them the potter's field, to bury strangers in.
- 8 Wherefore that field was called, the field of blood, unto this day.
- 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, {1} And {2} they took the thirty pieces of silver, the price of him that was priced, {3} whom *certain* of the children of Israel did price; {1} *Zec 11:12, 13. 2) Or I took 3) Or whom they priced on the part of the sons of Israel*
- 10 and {1} they gave them for the potter's field, as the Lord appointed me. {1} *Some ancient authorities read I gave*
- 11 ¶ Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
- 12 And when he was accused by the chief priests and elders, he answered nothing.
- 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?
- 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

3. The Remorse And Suicide Of Judas.

vs. 27:3-10

- a. The superficial repentance of Judas. vs. 3-5
 - 1) Satan had "used him" and left him hopeless.
 - 2) He is repulsed by his own vile deed. vs. 3-5
Sought escape by returning money.
- b. The suicide of Judas. vs. 5-6
 - 1) Note his confession to the Sanhedrin. These cohorts gave him no sympathy.
 - 2) Hounded by conscience, he resorted to suicide. The results further explained in Acts 1:18.
- c. The graveyard purchased for Judas. vs. 7-10
 - 1) His "blood money" assigned to burying the poor.
"Potters' Field" signified a poor man's field or a place to bury strangers.
Recall Judas' great concern for the poor (Jn. 12:4-5).
 - 2) This again fulfilled prophecy. (Zech. 11:12-13; Jer. 18:1-4; 19:1-3)

4. The Civil Trial Before Pilate.

vs. 27:11-26

(Note that there were also 3 civil trials)

- a. The first trial before Pilate. vs. 11-14
 - 1) To the charge of claiming Kingship He concurs.
 - 2) To other charges He responds with silence.
 - 3) Note that this brief trial before Pilate was followed by a humiliating trial before Herod (Luke 23:6-12).

Matthew 27 (cont.)

- 15 Now at *{1}* the feast the governor was wont to release unto the multitude one prisoner, whom they would. *{1} Or a feast}*
- 16 And they had then a notable prisoner, called Barabbas.
- 17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?
- 18 For he knew that for envy they had delivered him up.
- 19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.
- 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.
- 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.
- 22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.
- 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.
- 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent *{1}* of the blood of this righteous man; see ye *to it*. *{1} Some ancient authorities read of this blood: see ye etc}*
- 25 And all the people answered and said, His blood *be* on us, and on our children.
- 26 ¶ Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

- 1) Pilate attempts Jesus' release. vs. 15-23
 - a) Recall his contempt for the Jewish leaders and their hypocritical system.
 - b) He threatens to release a murderer, Barabbas. vs. 17
A release was customary at Passover.
 - c) His wife cautions concerning Jesus. vs. 19
 - d) The murderer is preferred to Jesus.
- 2) Pilate now attempts his own release. vs. 24
 - a) He seeks release through hand-washing.
 - b) He acknowledges Jesus' innocence.
 - c) He thus shrugged his judge's responsibility. (Note Jesus' challenge in John 18:33ff.)
 - d) The people accept blame for His death. vs. 25
 - (1) They indict the nation for His blood.
 - (2) Pilate, however, was still responsible.
- 3) Pilate accedes to popular pressure. vs. 26-31
 - a) His official reason: Treason. (Jn. 19:12)
 - b) His personal reason: Expedience and malfeasance. His admin. could not stand an exam by Caesar, which the people's further appeal might involve.
 - c) He further scourged Jesus. Why? vs. 26

Matthew 27 (cont.)

- 27 Then the soldiers of the governor took Jesus into the {1} Praetorium, and gathered unto him the whole {2} band. {1} Or palace See Mr 15:16. 2) Or cohort}
- 28 And they {1} stripped him, and put on him a scarlet robe. {1} Some ancient authorities read clothed}
- 29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!
- 30 And they spat upon him, and took the reed and smote him on the head.
- 31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.
- 32 And as they came out, they found a man of Cyrene, Simon by name: him they {1} compelled to go with them, that he might bear his cross. {1} Gr impressed }
- 33 ¶ And they were come unto a place called Golgotha, that is to say, The place of a skull,
- 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
- 35 And when they had crucified him, they parted his garments among them, casting lots;
- 36 and they sat and watched him there.
- 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
- 38 Then are there crucified with him two robbers, one on the right hand and one on the left.
- 39 And they that passed by railed on him, wagging their heads,
- 40 and saying, Thou that destroyest the {1} temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. {1} Or sanctuary}
- 41 In like manner also the chief priests mocking him, with the scribes and elders, said,
- 42 He saved others; {1} himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. {1} Or can he not save himself? }
- 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.
- 44 And the robbers also that were crucified with him cast upon him the same reproach.
- 45 Now from the sixth hour there was darkness over all the {1} land until the ninth hour. {1} Or earth}
- 46 And about the ninth hour Jesus cried with a loud voice, saying, {1} Eli, Eli, lama sabachthani? that is, My God, my God, {2} why hast thou forsaken me? {1} Ps 22:1. 2) Or why didst thou forsake me?}
- 47 And some of them stood there, when they heard it, said, This man calleth Elijah.
- 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
- 49 And the rest said, Let be; let us see whether Elijah cometh to save him. {Many ancient authorities add And another took a spear and pierced his side, and there came out water and blood. See Joh 19:34}
- 50 ¶ And Jesus cried again with a loud voice, and yielded up his spirit.

C. THE KING'S CRUCIFIXION ON THE CROSS. vs. 153 : 27–66

1. **The Mock "Crowning" By The Soldiers.** **vs. 27-31**
 - a. Shunted aside for the soldiers' amusement.
 - b. His Kingship mocked with "crown of thorns." vs. 28-29
 - c. Physically humiliated and beaten. vs. 30-31
 Here man's proclivity to despise the noble, pure and divine is demonstrated.
 (Rom. 1)

2. **The Conscription Of Simon Of Cyrene To Bear Cross.** vs. 32
 - a. Necessitated because of extreme scourging.
 - b. Note the possible identity of Simon in Rom. 16:13.

3. **The Crucifixion On Calvary.** **vs. 33-50**
 - a. The 1st 3 hours: Suffering at the hands of men. vs. 33-44
 - 1) The anesthetic is refused (wine & gall). vs. 34
 - 2) The soldiers gamble for His garments. vs. 35
 - 3) Pilate inscribes His title. vs. 37
 - 4) Passers-by rail and mock. vs. 39
 - 5) Chief priests scorn Him. vs. 41-43
 - 6) Crucified thieves cast same reproach. vs. 44
 - b. The last 3 hours: Suffering in darkness. vs. 45-50
 - 1) Darkness envelops land, 12 noon to 3 pm. vs. 45
 "Darkness" is often a symbol of God's judgment.
 - 2) Jesus is forsaken by God. vs. 46
 - a) Nothing recorded of this period of darkness.
 - b) Made sin, He bore its judgment (II Cor. 5:12)
 - 3) Jesus dismisses His Spirit. vs. 50
He didn't die because crucified, but yielded up His life as no other man.

Matthew 27 (cont.)

- 51 And behold, the veil of the {1} temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; {1} Or sanctuary}
- 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised;
- 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.
- 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was {1} the Son of God. {1} Or a son of God}
- 55 And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him:
- 56 among whom was Mary Magdalene, and Mary the mother of {1} James and Joses, and the mother of the sons of Zebedee. {1} Or Jacob}
- 57 ¶ And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' disciple:
- 58 this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.
- 59 And Joseph took the body, and wrapped it in a clean linen cloth,
- 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.
- 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.
- 62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,
- 63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.
- 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.
- 65 Pilate said unto them, {1} Ye have a guard: go, {2} make it *as* sure as ye can. {1} Or Take a guard 2) Gr make it sure, as ye know}
- 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

4. The Signs Accompanying The Crucifixion.

vs. 27:51-56

- a. The temple veil is torn asunder. vs. 51
 - 1) Signified the end of Mosaic economy.
 - 2) Note the rending from top -- an act of God.
(The veil 4 inches thick, tightly woven, reconditioned annually)
 - b. A mighty earthquake occurs. vs. 51
Often accompanying the judgments of God.
 - c. Many graves opened. vs. 52
These resurrections occurred after Jesus' resurrection, symbolizing the effect of His death and resurrection.
 - d. The chief guard confesses His deity. vs. 54
5. The Burial Of Jesus. vs. 57-61
- a. Joseph acquires the body. vs. 57-59
 - 1) Joseph and Nicodemus --both Sanhedrin members, but whose influence was not exerted --till His death.
 - 2) He was now willing to "defile" himself before Passover.
 - b. Joseph prepares the body --with Nicodemus (Jn. 19:39).
 - c. He placed Him in his own tomb (of the rich). vs. 60
Evidently assisted by the women. vs. 61
6. The Sealing Of The Tomb & Setting Of Watch. vs. 62-66
(Saturday eve.)
- a. The Sanhedrin expresses fear. vs. 62-64
They remembered what the disciples forgot "after 3 days."
 - b. The Sanhedrin sets a sure guard. vs. 65-66
Note the invaluable proof this provided against the story that the disciples stole the body & concocted resurrection.

Matthew 28

- 1 ¶ Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.
- 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.
- 3 His appearance was as lightning, and his raiment white as snow:
- 4 and for fear of him the watchers did quake, and became as dead men.
- 5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.
- 6 He is not here; for he is risen, even as he said. Come, see the place {1} where the Lord lay. {1} *Many ancient authorities read where he lay*
- 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
- 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.
- 9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and {1} worshipped him. {1} *See marginal note on Mt 2:2*
- 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
- 11 ¶ Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.
- 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers,
- 13 saying, Say ye, His disciples came by night, and stole him away while we slept.
- 14 And if this {1} come to the governor's ears, we will persuade him, and rid you of care. {1} *Or come to a hearing before the governor*
- 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.
- 16 ¶ But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.
- 17 And when they saw him, they {1} worshipped *him*; but some doubted. {1} *See marginal note on Mt 2:2*
- 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.
- 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
- 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you {1} always, even unto {2} the end of the world. {1} *Gr all the days* 2) *Or the consummation of the age*

D. THE KING'S RESURRECTION. (28.)

1. **Christ Comforts The Women.** **vs. 1-10**
 - a. The angel's appearance. **vs. 1-7**
 - 1) Note women's intention to further anoint His body.
 - 2) The guards faint momentarily.
 - 3) Note purpose of rolling away the stone.
 - 4) Recall that an angel also announced Jesus' birth.
 - b. **The Lord's appearance.** **vs. 8-10**
 - 1) He quiets their fears. (Details skipped over by Matthew)
 - 2) He appoints a later meeting with disciples in Galilee.
2. **Christ Confounds His Foes.** **vs. 11-15**
 - a. The soldiers alert Sanhedrin. **vs. 11**
 - b. The Sanhedrin bribes their silence. **vs. 12-13**
 - 1) To silence the story of the angel & empty tomb. Indicates they believed their report.
 - 2) To concoct a story of the body being stolen.
 - c. The false reports spreads. **vs. 14-15**
This became the popular explanation of the Jews.
3. **Christ Commissions His Disciples.** **vs. 16-20**
 - a. **His universal power asserted.** **vs. 18**
All the forces of heaven and earth at His disposal.
 - b. **His universal program assigned.** **vs. 19-20**
 - 1) The mandate: Disciple all nations. (Dominant verb)
 - 2) The method: (Three participles)
 - a) Going, or as you are going --everywhere.
 - b) Baptizing into family of God -- Evangelize. {Baptism comes after salvation secured through an evangelistic effort. In the NAME OF – The Trinity!! NEC}
 - c) Teaching -- Edifying and equipping. {Eph 4:11-16; 2 Tim 2:2 NEC}
 - c. **His universal Presence assured.** **vs. 20**

QUESTIONS ON MATTHEW

1. In what two representations is Christ presented in Matthew?
2. What is the purpose of Matthew?
3. What does Matthew I attempt to prove concerning Christ's origin?
4. How does the story of the wise men fit into Matthew's purpose?
5. What is the Egyptian sojourn used to show concerning Jesus?
6. What did John require as an accompaniment to confession?
7. What does the term baptism signify?
8. What did Jesus' baptism signify to Israel?
9. What essentially did the three temptations of Christ prove?
10. At what point in Jesus' ministry does Matthew's presentation begin?
11. Summarize Jesus' early Galilean message. (10:7)
12. To whom was the Sermon on the Mount addressed?
13. Of what are the Beatitudes a description?
14. In what way did Christ fulfill the Law?
15. Why were the religious practices of the Pharisees wrong?
16. How is the life of a child of the Kingdom to be lived, according to Jesus?
17. What event specifically did Jesus use to show the leaders that Messiah was present?

18. What was the great claim of Jesus that first antagonized the Pharisees?
19. What dispensational lesson was taught by the parables of The Patch and The Wineskins?
20. What was the leaders' answer to Jesus' miracles?
21. To whom is Jesus evidently speaking in His preaching instruction of Matthew 10, in the first and in the latter parts?
22. What action of Jesus in Matthew 12 led to the leaders' decision to destroy Him?
23. What did Jesus mean in designating His disciples as His "mother" and "brethren" in Matthew 12?
24. What is the unpardonable sin, as noted by Jesus?
25. What specifically do the parables of Matthew 13 describe?
26. What two general purposes do the parables serve?
27. What truth does the parable of The Tares teach?
28. For what specific reason was Jesus rejected in His home town of Nazareth?
29. What direction did the Lord's ministry take after His rejection by the leaders?
30. What are the new revelations given in Matthew 16?
31. Approximately when did the Transfiguration take place in Jesus' ministry? What was it designed to accomplish for the disciples?
32. Why were the disciples powerless to cast out the demon in Matthew 17?
33. What was the Lord's twofold teaching on rewards in chaps. 19 and 20?

35. What questions does the Olivet Discourse answer in Matthew 24-25?

36. What sign is to mark the beginning of the Great Tribulation?

37. What lesson is taught in the parable of The Ten Virgins?

38. Describe the events of Jesus' religious trial.

39. What actions did Pilate take in the civil trial?

40. List several signs that accompanied the crucifixion.

41. What popular explanation of the resurrection does Matthew record as being promulgated by the Sanhedrin?

42. Cite the dominant exhortation around which the Great Commission is built.

Copy these 3 pages, type your answers, and hand in or send by email to swede@thecfbc.com

ENDNOTES

- [1] N. Carlson, ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .* , pp. 12-14, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, 521 Pgs.
- [2] IBID pp. 338
- [3] **Ben-Hur** is a 1959 American epic historical drama film, directed by William Wyler, produced by Sam Zimbalist for Metro-Goldwyn-Mayer and starring Charlton Heston, Stephen Boyd, Jack Hawkins, Hugh Griffith and Haya Harareet. A remake of the 1925 silent film with the same name, *Ben-Hur* was adapted from **Lew Wallace's 1880 novel *Ben-Hur: A Tale of the Christ***. The screenplay is credited to Karl Tunberg but includes contributions from Maxwell Anderson, S. N. Behrman, Gore Vidal, and Christopher Fry. Ed. note: in this you'll see a depiction of adoption of Judah Ben Hur, from the life of a Roman Galley Slave, a picture of our adoption into sonship from our being Slaves to SIN.
- [4] N.E. "Swede" Carlson, CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, (Not yet ready for the Publisher. est. date Nov 2015.

THE GOSPEL OF MARK
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
Dr. Stanley Ellisen, Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

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THE GOSPEL OF MARK

INTRODUCTION

The Gospel of Mark is a fast-moving portrayal of the life of Christ given in homely, unadorned style. The Lord is seen as Jehovah's Servant, come forth to serve and to give His life a ransom for many. Pictured as a Servant, His works or actions are emphasized rather than His discourses or parables. Not only are His miracles prominent but also His expressions and emotional responses as a Man are stressed by Mark.

This Gospel is thought to be the most chronological of the four. Although it omits the birth and early life of Christ, which events are given by Matthew and Luke, and skips over the early Judean ministry given by John, Mark does give a fairly chronological development of Christ's ministry from the imprisonment of John to the resurrection.

I. AUTHORSHIP -- John Mark

A— CONFIRMATION OF MARKAN AUTHORSHIP

- 1- This confirmation is early and quite unanimous. Iraneous, Clement of Alexandria, Tertullian, Origen, and Eusebius all ascribe the Gospel of Mark.
- 2- Papias records John the Apostle as saying Mark wrote and recorded Peter's words. Justin Martyr refers to this Gospel as the "memoirs" of Peter.

B— THE BACKGROUND OF JOHN MARK

- 1- Mark was the son of Mary of Jerusalem and nephew of Barnabas who was from Cyprus (John--his Jewish name; Mark--Roman).
- 2- He was brought up in Jerusalem and was possibly an eyewitness of some of the events of the life of Christ, especially the final days in Jerusalem. He was possibly the lad spoken of in Mark 14:51f.
- 3- He was a close associate of Peter and the disciples after Pentecost, his mother's house being a Jerusalem headquarters for them.
- 4- He was with Paul at the beginning and end of his ministry.
- 5- He went to Cyprus with Barnabas c. 50 A.D. and is not heard of till about 10 years later with Paul in Rome (Colossians 4:10).
- 6- He was a close associate of Peter, and his Gospel reflects much of the ministry of Peter.
- 7- Tradition claims Mark to be the founder of the church at Alexandria.

II. DATE AND PLACE OF WRITING

A— THE DATE

- 1– Written before the destruction of Jerusalem, 70 A.D., as suggested by internal evidences.
- 2– Written before the death of Peter (c. 67), since tradition holds that Peter sanctioned the composition for reading in churches.
- 3– Written after his going to Rome about 61 A.D. (Colossians 4:10). Clement of Alexandria said Mark was entreated by the Romans to record Peter's preaching which he said was the Gospel.
- 4– Therefore, it was written after his close association with Peter at Rome, i.e., c. 61-67 A.D.

B— THE PLACE OF WRITING

Probably written at Rome as suggested in the following.

III. ADDRESSEES

Internal and external evidences suggest that Mark wrote for Roman readers. Antiquity is quite unanimous in confirming that he wrote to Roman readers in connection with his close association with Peter there. Internal evidence indicated likewise from the following:

- 1– Latinisms are often used where Greek terms could have served
- 2– It contains little emphasis on Jewish law and customs.
- 3– The style is terse, clear, and pointed.
- 4– Mention of Simon the Cyrenian (15:21), father of Alexander and Rufus is suggestive. If this is the same Rufus as the one mentioned in Romans 16:13, there is a strong indication that Roman Christians are being addressed here.

IV. THE PURPOSE AND THEME OF MARK

The dominant theme of Mark is summarized in 10:45; " .. the Son of man came . . . to minister, and to give his life a ransom for many." As Jehovah's Servant, He is the mighty Worker who went about doing good, not being ministered unto but ministering. His purpose is to present Him, not only as God's Servant but also as His Son, attested by mighty works.

Note the aspect of Christ's power Mark highlights. "Whereas in Matthew, what dominates is the power of purpose, and in Luke, the power of thought, in Mark it is the power of will. These three powers answer to the outlooks respectively of the Jew, the Greek, and the Roman" (G. Scroggie). Thus Mark is more concerned with the movements and works of Christ than His thought or discourse.

V. MARK'S ORGANIZATION

This Gospel is, in the main, chronological. It is not a complete biography or history, but it is designed to show the successive stages through which Jesus' ministry passed.

A- Mark 10:45 gives the organization in capsule form:

- | | |
|--|--------------------|
| 1- "The Son of man came . . . " | Mark 1:1-13. |
| 2- "Not to be ministered unto, but to minister . . . " | Mark 1:14 - 10:52. |
| 3- "And to give His life a ransom for many." | Mark 11:1 - 16:20. |

B- Mark's Gospel is an elaboration of Peter's sermon in Acts 10:37-41. (See Wm. Sanday.)

The genealogy and birth are passed over; he begins with the baptism of John; he emphasizes the empowering by the Holy Spirit; he specifies His deeds of power; he says comparatively little of His discourses; he stresses the crucifixion and resurrection; he stresses the commission to the Apostles (Acts 10:42).

OUTLINE OF MARK

- | | |
|--|---------------------|
| I. THE SERVANT OF THE LORD COMES IN POWER. | 1 - 3:5. |
| II. THE SERVANT OF THE LORD CONFRONTS OPPOSITION. | 3:6- 8:26. |
| III. THE SERVANT OF THE LORD PREPARES LEADERS. | 8:27- 10:52. |
| IV. THE SERVANT OF THE LORD PREPARES FOR SACRIFICE. | 11 - 15. |
| V. THE SERVANT OF THE LORD RETURNS IN RESURRECTION. | 16. |

Theme: The Servant of The Lord Ministers And Gives His Life A Ransom For Many.

Mark 1

- 1 ¶ The beginning of the {1} gospel of Jesus Christ, {2} the Son of God. {1} Or good tidings; and so elsewhere 2) Some Ancient authorities omit *the Son of God*}
- 2 Even as it is written {1} in Isaiah the prophet, {2} Behold, I send my messenger before thy face, Who shall prepare thy way. {1} Some ancient authorities read in the prophets 2) Mal 3:1}
- 3 {1} The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; {1} Isa 40:3}
- 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
- 5 And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins.
- 6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.
- 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not {1} worthy to stoop down and unloose. {1} Gr sufficient }
- 8 I baptized you {1} in water; But he shall baptize you {1} in the Holy Spirit. {1} Or with}
- 9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John {1} in the Jordan. {1} Gr into}
- 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
- 11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.
- 12 And straightway the Spirit driveth him forth into the wilderness.
- 13 And he was in the wilderness forty days tempted of Satan; And he was with the wild beasts; And the angels ministered unto him.
- 14 ¶ Now after John was delivered up, Jesus came into Galilee, preaching the {1} gospel of God, {1} Or good tidings}
- 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the {1} gospel. {1} Or good tidings}
- 16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.
- 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- 18 And straightway they left the nets, and followed him.
- 19 And going on a little further, he saw {1} James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets. {1} Or Jacob }
- 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

I. THE SERVANT OF THE LORD COMES IN POWER.

A. HIS INTRODUCTION BY THE BAPTIST.

vs. 1:1-9

1. John fulfills prophecy. vs. 1-3
 - a . The gospel began with John.
 - b . He is attested by prophecy.
2. John prepares the way for Messiah. vs. 4-8
 - a . In his work of baptizing.
 - b . In his work of judgment.
3. John Baptizes The Servant Of The Lord. vs. 9
 - a . The identification of Messiah.
 - b . The introduction of Messiah.

B. HIS AUTHENTICATION BY THE FATHER.

vs. 1:10-11

- 1 . The Visual Symbol: The Dove.
- 2 . The Audible Symbol: The Father.

C. HIS TEMPTATION BY THE DEVIL.

vs. 12-13.

1. Note the devil's methods Mt 4:1-10; Gen 3: 1-19.
2. Note also his methods in Ac 13:10 [Elymas the sorcerer]

D. HIS EARLY GALILEAN MINISTRY.

vs. 14-20

1. Note The Date This Began.
2. Note The Message Proclaimed/
3. Note the helpers 1st recruited.
Two sets of brothers.

Mark 1 (cont.)

- 21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.
- 22 And they were astonished at his teaching: For he taught them as having authority, and not as the scribes.
- 23 ¶ And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
- 24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.
- 25 And Jesus rebuked *{1}* him, saying, Hold thy peace, and come out of him. *{1}* Or *it*}
- 26 And the unclean spirit, *{1}* tearing him and crying with a loud voice, came out of him. *{1}* Or *convulsing*}
- 27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.
- 28 And the report of him went out straightway everywhere into all the region of Galilee round about.
- 29 ¶ And straightway, *{1}* when they were come out of the synagogue, they came into the house of Simon and Andrew, with *{2}* James and John. *{1}* Some ancient authorities read when he was come out of the synagogue, he came etc 2) Or *Jacob*}
- 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:
- 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
- 32 And at even, when the sun did set, they brought unto him all that were sick, and them that were *{1}* possessed with demons. *{1}* Or *demoniacs*}
- 33 And all the city was gathered together at the door.
- 34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him. *{Many ancient authorities add to be Christ; See Lu 4:41}*
- 35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.
- 36 And Simon and they that were with him followed after him;
- 37 and they found him, and say unto him, All are seeking thee.
- 38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.
- 39 And he went into their synagogues throughout all Galilee, preaching and casting out demons.
- 40 ¶ And there cometh to him a leper, beseeching him, *{1}* and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. *{1}* Some ancient authorities omit and kneeling down to him}
- 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.
- 42 And straightway the leprosy departed from him, and he was made clean.
- 43 And he *{1}* strictly charged him, and straightway sent him out, *{1}* Or *sternly*}
- 44 and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses *{1}* commanded, for a testimony unto them. *{1}* Le 13:49; 14:2 ff}
- 45 But he went out, and began to publish it much, and to spread abroad the *{1}* matter, insomuch that *{2}* Jesus could no more openly enter into *{3}* a city, but was without in desert places: and they came to him from every quarter. *{1}* Gr word 2) Gr *he 3)* Or *the city*}

Mark 2

- 1 ¶ And when he entered again into Capernaum after some days, it was noised that he was *{1}* in the house. *{1}* Or *at home*}
- 2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them.
- 3 And they come, bringing unto him a man sick of the palsy, borne of four.
- 4 And when they could not *{1}* come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the *{2}* bed whereon the sick of the palsy lay. *{1}* Many ancient authorities read bring him unto him 2) Or *pallet*}
- 5 And Jesus seeing their faith saith unto the sick of the palsy, *{1}* Son, thy sins are forgiven. *{1}* Gr *Child*}
- 6 But there were certain of the scribes sitting there, and reasoning in their hearts,
- 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?
- 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
- 9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy *{1}* bed, and walk? *{1}* Or *pallet*}
- 10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),
- 11 I say unto thee, Arise, take up thy *{1}* bed, and go unto thy house. *{1}* Or *pallet*}
- 12 And he arose, and straightway took up the *{1}* bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. *{1}* Or *pallet*}
- 13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
- 14 And as he passed by, he saw Levi the *son* of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.
- 15 And it came to pass, that he was sitting at meat in his house, and many *{1}* publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. *{1}* That is *collectors or renters of Roman taxes*}
- 16 And the scribes *{1}* of the Pharisees, when they saw that he was eating with the sinners and *{2}* publicans, said unto his disciples, *{3}* How is it that he eateth *{4}* and drinketh with *{2}* publicans and sinners? *{1}* Some ancient authorities read and the Pharisees 2) That is *collectors or renters of Roman taxes* 3) Or *He eateth...sinners* 4) Some ancient authorities omit and drinketh}
- 17 And when Jesus heard it, he saith unto them, They that are *{1}* whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners. *{1}* Gr *strong*}
- 18 ¶ And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

- 19 And Jesus said unto them, Can the *{1}* sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. *{1}* *That is companions of the bridegroom*
- 20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.
- 21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.
- 22 And no man putteth new wine into old *{1}* wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins. *{1}* *That is skins used as bottles*
- 23 And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples *{1}* began, as they went, to pluck the ears. *{1}* *Gr began to make their way plucking*
- 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
- 25 And he said unto them, *{1}* Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? *{1}* *1 Sa 21:6*
- 26 How he entered into the house of God *{1}* when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? *{1}* *Some ancient authorities read in the days of Abiathar the high priest*
- 27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
- 28 so that the Son of man is lord even of the sabbath.

Mark 3

- 1 ¶ And he entered again into the synagogue; and there was a man there who had his hand withered.
- 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
- 3 And he saith unto the man that had his hand withered, *{1}* Stand forth. *{1}* *Gr Arise into the midst*
- 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.
- 5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

E. HIS DISPLAY OF POWER.**(1:21.-3:5.)**

1. His Powers To Command Attention. vs. 1:21-45
 - a. Power over demons. vs. 21-28
 - b. Power in mass healings. vs. 29-34
 - c. Power in various areas. vs. 35-39
 - d. Power over leprosy. vs. 40-45
Note the purpose to Israel.

2. His Powers Confound The Leaders. 2:1- 3:5
(Note 4. offenses to the Pharisees)
 - a. Power to forgive sins. vs. 1-12
 - b. Power to command sinners. vs. 13-17
 - c. Power over legal traditions. vs. 18-22
 - 1) The parable of The Bridegroom and Fasting.
 - 2) The parable of The New Patch.
 - 3) The parable of The New Wine.
 - d. Power to rule the Sabbath. vs. 2:23- 3:5
 - 1) Preserving health on the Sabbath.
 - 2) Restoring health on the Sabbath.

Mark 3 (cont.)

- 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.
- 7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea, 8 and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing *{1}* what great things he did, came unto him. *{1}* *Or all the things that he did*
- 9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:
- 10 for he had healed many; insomuch that as many as had *{1}* plagues *{2}* pressed upon him that they might touch him. *{1}* *Gr scourges* 2) *Gr fell*
- 11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.
- 12 And he charged them much that they should not make him known.
- 13 ¶ And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.
- 14 And he appointed twelve, *{1}* that they might be with him, and that he might send them forth to preach, *{1}* *Some ancient authorities add whom also he named apostles*; See Lu 6:13; compare Mr 6:30}
- 15 and to have authority to cast out demons:
- 16 *{1}* and Simon he surnamed Peter; *{1}* *Some ancient authorities insert and he appointed twelve*
- 17 and *{1}* James the son of Zebedee, and John the brother of *{1}* James; and them he surnamed Boanerges, which is, Sons of thunder: *{1}* *Or Jacob*
- 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and *{1}* James the son of Alphaeus, and Thaddaeus, and Simon the *{2}* Cananaean, *{1}* *Or Jacob* 2) *Or Zealot*; See Lu 6:15; Ac 1:13}
- 19 and Judas Iscariot, who also *{1}* betrayed him. And he cometh *{2}* into a house. *{1}* *Or delivered him up* 2) *Or home*
- 20 And the multitude cometh together again, so that they could not so much as eat bread.
- 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.
- 22 ¶ And the scribes that came down from Jerusalem said, He hath *{1}* Beelzebub, and, *{2}* By the prince of the demons casteth he out the demons. *{1}* *Gr Beelzebul* 2) *Or In*
- 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
- 24 And if a kingdom be divided against itself, that kingdom cannot stand.
- 25 And if a house be divided against itself, that house will not be able to stand.
- 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.
- 27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house.
- 28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:
- 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:
- 30 because they said, He hath an unclean spirit.

II THE SERVANT OF THE LORD CONFRONTS OPPOSITION. (3:6.-8:26.)

A. HIS MINISTRY STIGMATIZED.

vs. 3: 6-30

1- The Conspiracy Of The Pharisees And Herodians

vs. 6.

2- The Conspiracy Of Demons

vs. 11-12.

3- The Group Organization.

Note His twofold purpose.

4- The Leaders' Blasphemy

vs. 20-30.

Mark 3 (cont.)

- 31 ¶ And there come his mother and his brethren; and, standing without, they sent unto him, calling him.
 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.
 33 And he answereth them, and saith, Who is my mother and my brethren?
 34 And looking round on them that sat round about him, he saith, Behold, my mother and my brethren!
 35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

Mark 4

- 1 ¶ And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.
 2 And he taught them many things in parables, and said unto them in his teaching,
 3 Hearken: Behold, the sower went forth to sow:
 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it.
 5 And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:
 6 and when the sun was risen, it was scorched; and because it had no root, it withered away.
 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.
 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.
 9 And he said, Who hath ears to hear, let him hear.
 10 And when he was alone, they that were about him with the twelve asked of him the parables.
 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:
 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.
 13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables?
 14 The sower soweth the word.
 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.
 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy;
 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.
 18 And others are they that are sown among the thorns; these are they that have heard the word,
 19 and the cares of the *{1}* world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. *{1}* Or *age*
 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.
 21 ¶ And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand?
 22 For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light.
 23 If any man hath ears to hear, let him hear.
 24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.
 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
 26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;
 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.
 28 The earth *{1}* beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. *{1}* Or *yieldeth*
 29 But when the fruit *{1}* is ripe, straightway he *{2}* putteth forth the sickle, because the harvest is come. *{1}* Or *alloweth 2)* Or *sendeth forth*
 30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
 31 *{1}* It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, *{1}* *Gr As unto*
 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
 33 And with many such parables spake he the word unto them, as they were able to hear it;
 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.
 35 ¶ And on that day, when even was come, he saith unto them, Let us go over unto the other side.
 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.
 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.
 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?
 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
 40 And he said unto them, Why are ye fearful? have ye not yet faith?
 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

B. HIS NEW PROGRAM EMPHASIZED.**(3:31 - 4:41.)**

- 1- His New Relationship Of Faith Highlighted.
- 2- The New Kingdom Program Introduced vs. 4:1-34
 - a- Parable of The Sower vs. 1-20
 - b- The concealing purpose of the parables.
 - c- Parable of The Lamp vs. 21-25
 - d- Parable of The Self-growing Seed vs. 26-29
 - e- Parable of The Mustard Seed vs. 30-34
- 3- The New Revelation Of His Power. vs. 35-41.
(Stilling the storm)

Mark 5

- 1 ¶ And they came to the other side of the sea, into the country of the Gerasenes.
- 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,
- 3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;
- 4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.
- 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
- 6 And when he saw Jesus from afar, he ran and *{1}* worshipped him; *{1}* *The Greek word denotes an act of reverence, whether paid to a creature (see Mt 4:9; 18:26) or to the Creator (see Mt 4:10)*
- 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.
- 8 For he said unto him, Come forth, thou unclean spirit, out of the man.
- 9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.
- 10 And he besought him much that he would not send them away out of the country.
- 11 Now there was there on the mountain side a great herd of swine feeding.
- 12 And they besought him, saying, Send us into the swine, that we may enter into them.
- 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were drowned in the sea.
- 14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.
- 15 And they come to Jesus, and behold *{1}* him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. *{1}* *Or the demoniac*
- 16 And they that saw it declared unto them how it befell *{1}* him that was possessed with demons, and concerning the swine. *{1}* *Or the demoniac*
- 17 And they began to beseech him to depart from their borders.
- 18 And as he was entering into the boat, *{1}* he that had been possessed with demons besought him that he might be with him. *{1}* *Or the demoniac*
- 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.
- 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.
- 21 ¶ And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.
- 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,
- 23 and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be *{1}* made whole, and live. *{1}* *Or saved*
- 24 And he went with him; and a great multitude followed him, and they thronged him.
- 25 And a woman, who had an issue of blood twelve years,
- 26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
- 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment.
- 28 For she said, If I touch but his garments, I shall be *{1}* made whole. *{1}* *Or saved*
- 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her *{1}* plague. *{1}* *Gr scourge*
- 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments?
- 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
- 32 And he looked round about to see her that had done this thing.
- 33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.
- 34 And he said unto her, Daughter, thy faith hath *{1}* made thee whole; go in peace, and be whole of thy *{2}* plague. *{1}* *Or saved thee 2) Gr scourge*
- 35 ¶ While he yet spake, they come from the ruler of the synagogue's house saying, Thy daughter is dead: why troublest thou the Teacher any further?
- 36 But Jesus, *{1}* not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. *{1}* *Or overhearing*
- 37 And he suffered no man to follow with him, save Peter, and *{1}* James, and John the brother of *{1}* James. *{1}* *Or Jacob*
- 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.
- 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.
- 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.
- 41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.
- 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.
- 43 And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

Mark 6

- 1 ¶ And he went out from thence; and he cometh into his own country; and his disciples follow him.
- 2 And when the sabbath was come, he began to teach in the synagogue: and *{1}* many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such *{2}* mighty works wrought by his hands? *{1}* *Some ancient authorities insert the 2) Gr powers*

- 3 Is not this the carpenter, the son of Mary, and brother of {1} James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were {2} offended in him. {1} Or Jacob 2) Gr caused to stumble}
- 4 And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.
- 5 And he could there do no {1} mighty work, save that he laid his hands upon a few sick folk, and healed them. {1} Gr power}
- 6 And he marvelled because of their unbelief. And he went round about the villages teaching.
- 7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;
- 8 and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no {1} money in their {2} purse; {1} Gr brass 2) Gr girdle}
- 9 but to go shod with sandals: and, said he, put not on two coats.
- 10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.
- 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
- 12 And they went out, and preached that men should repent.
- 13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

C. HIS GALILEAN AREA EVANGELIZED.

(5:1 - 6:13.)

- | | |
|--|------------|
| 1- The Gadarene Demoniac | vs. 5:1-20 |
| Note what the significance of this was. | |
| 2- Jairus' Daughter Raised | vs. 21-43 |
| 3- The Woman With An Issue Healed | vs. 25-34 |
| 4- The Raising Of Jairus' Daughter -continued. | |
| 5- The Unbelief At Nazareth | vs. 6:1-6 |
| 6- The Twelve Sent Out To Preach | vs. 7-13 |

Mark 6 (cont.)

- 14 ¶ And king Herod heard *thereof*; for his name had become known: and *{1}* he said, John the Baptizer is risen from the dead, and therefore do these powers work in him. *{1} Some ancient authorities read they}*
- 15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets.
- 16 But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen.
- 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.
- 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.
- 19 And Herodias set herself against him, and desired to kill him; and she could not;
- 20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he *{1}* was much perplexed; and he heard him gladly. *{1} Many ancient authorities read did many things}*
- 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the *{1}* high captains, and the chief men of Galilee; *{1} Or military tribunes ; Gr chiliarchs}*
- 22 and when *{1}* the daughter of Herodias herself came in and danced, *{2}* she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. *{1} Some ancient authorities read his daughter Herodias 2) Or it}*
- 23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
- 24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer.
- 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist.
- 26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.
- 27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison,
- 28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.
- 29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.
- 30 ¶ And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.
- 31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.
- 32 And they went away in the boat to a desert place apart.
- 33 And *the people* saw them going, and many knew *them*, and they ran together there *{1}* on foot from all the cities, and outwent them. *{1} Or by land}*
- 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.
- 35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;
- 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.
- 37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred *{1}* shillings' worth of bread, and give them to eat? *{1} The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.}*
- 38 And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.
- 39 And he commanded them that all should *{1}* sit down by companies upon the green grass. *{1} Gr recline}*
- 40 And they sat down in ranks, by hundreds, and by fifties.
- 41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.
- 42 And they all ate, and were filled.
- 43 And they took up broken pieces, twelve basketfuls, and also of the fishes.
- 44 And they that ate the loaves were five thousand men.
- 45 ¶ And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away.
- 46 And after he had taken leave of them, he departed into the mountain to pray.
- 47 And when even was come, the boat was in the midst of the sea, and he alone on the land.
- 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:
- 49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;
- 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.
- 51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;
- 52 for they understood not concerning the loaves, but their heart was hardened.
- 53 And when they had *{1}* crossed over, they came to the land unto Gennesaret, and moored to the shore. *{1} Or crossed over to the land, they came unto Gennesaret}*
- 54 And when they were come out of the boat, straightway *the people* knew him,
- 55 and ran round about that whole region, and began to carry about on their *{1}* beds those that were sick, where they heard he was. *{1} Or pallets}*
- 56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched *{1}* him were made whole. *{1} Or it}*

Mark 7

- 1 ¶ And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,
 2 and had seen that some of his disciples ate their bread with {1} defiled, that is, unwashen, hands. {1} *Or common* }
 3 (For the Pharisees, and all the Jews, except they wash their hands {1} diligently, eat not, holding the tradition of the elders; {1} *Or up to the elbow; Gr with the fist* }
 4 and when they come from the marketplace, except they {1} bathe themselves, they eat not; and many other things there are, which they have received to hold, {2} washings of cups, and pots, and brasen vessels.) {3} {1} *Gr baptize*; Some ancient authorities read *sprinkle themselves* 2) *Gr baptizings* 3) Many ancient authorities add *and couches* }
 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with {1} defiled hands? {1} *Or common* }
 6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, {1} This people honoreth me with their lips, But their heart is far from me. {1} *Isa 29:13* }
 7 But in vain do they worship me, Teaching as their doctrines the precepts of men.
 8 Ye leave the commandment of God, and hold fast the tradition of men.
 9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.
 10 For Moses said, {1} Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him {2} die the death: {1} *Ex 20:12; De 5:16; Ex 21:17; Le 20:9.* 2) *Or surely die* }
 11 but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God;
 12 ye no longer suffer him to do aught for his father or his mother;
 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do.
 14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand:
 15 there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.
 16 {Many ancient authorities insert verse 16 If any man hath ears to hear, let him hear. See Mr 4:9, 23 }
 17 And when he was entered into the house from the multitude, his disciples asked of him the parable.
 18 And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him;
 19 because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean.
 20 And he said, That which proceedeth out of the man, that defileth the man.
 21 For from within, out of the heart of men, {1} evil thoughts proceed, fornications, thefts, murders, adulteries, {1} *Gr thoughts that are evil* }
 22 covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness:
 23 all these evil things proceed from within, and defile the man.

D. HIS OPPOSITION CRYSTALLIZED.**(6:14.-8:26.)**

- | | |
|--|------------|
| 1- <u>Opposition By Herod</u> | vs. 14-29 |
| 2- <u>New Powers</u> Are Shown The Disciples | vs. 30-56 |
| a- The 5000 are fed | vs. 30-44 |
| b- He walks on the water | vs. 45-52 |
| c- A fresh display of healing | vs. 53-56 |
| 3- <u>Opposition By The Pharisees</u> | vs. 7:1-23 |
| a- The controversy over traditions. | |
| b- Jesus' condemnation of the Pharisees. | |

Mark 7 (cont.)

- 24 ¶ And from thence he arose, and went away into the borders of Tyre {1} and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. {1} *Some ancient authorities omit and Sidon*
- 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.
- 26 Now the woman was a {1} Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter. {1} *Or Gentile*
- 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's {1} bread and cast it to the dogs. {1} *Or loaf*
- 28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.
- 29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.
- 30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.
- 31 ¶ And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.
- 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.
- 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;
- 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
- 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.
- 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.
- 37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

Mark 8

- 1 ¶ In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,
- 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:
- 3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far.
- 4 And his disciples answered him, Whence shall one be able to fill these men with {1} bread here in a desert place? {1} *Gr loaves*
- 5 And he asked them, How many loaves have ye? And they said, Seven.
- 6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
- 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.
- 8 And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets.
- 9 And they were about four thousand: and he sent them away.
- 10 ¶ And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.
- 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.
- 13 And he left them, and again entering into *the boat* departed to the other side.
- 14 And they forgot to take bread; and they had not in the boat with them more than one loaf.
- 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.
- 16 And they reasoned one with another, {1} saying, {2} We have no bread. {1} *Some ancient authorities read because they had no bread 2) Or, It is because we have no bread*
- 17 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?
- 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

- 19 When I brake the five loaves among the five thousand, how many *{1}* baskets full of broken pieces took ye up?
They say unto him, Twelve. *{1}* *Basket* in verses 19 and 20 represent different Greek words.}
- 20 And when the seven among the four thousand, how many *{1}* basketfuls of broken pieces took ye up? And they say unto him, Seven. *{1}* *Basket* in verses 19 and 20 represent different Greek words.}
- 21 And he said unto them, Do ye not yet understand?
- 22 ¶ And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.
- 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught?
- 24 And he looked up, and said, I see men; for I behold *them* as trees, walking.
- 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly.
- 26 And he sent him away to his home, saying, Do not even enter into the village.
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|---|----------------|
| 4- <u>Withdrawal To The Outcasts</u> | vs. 7:24 - 8:9 |
| a- The Syrophoenician daughter healed | vs. 24-30 |
| b- The deaf-mute healed | vs. 31-37 |
| c- The 4000 fed | vs. 8:1-9 |
| 5- <u>The Pharisees Rebuffed</u> | vs. 10-21 |
| 6- <u>A Blind Man Healed In Private</u> | vs. 22-26 |

Mark 8 (cont.)

- 27 ¶ And Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?
- 28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.
- 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.
- 30 And he charged them that they should tell no man of him.
- 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.
- 32 And he spake the saying openly. And Peter took him, and began to rebuke him.
- 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.
- 34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.
- 35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the *{1}* gospel's shall save it. *{1} See marginal note on Mr 1:1}*
- 36 For what doth it profit a man, to gain the whole world, and forfeit his life?
- 37 For what should a man give in exchange for his life?
- 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

Mark 9

- 1 ¶ And he said unto them, Verily I say unto you, There are some here of them that stand *by*, who shall in no wise taste of death, till they see the kingdom of God come with power.
- 2 And after six days Jesus taketh with him Peter, and *{1}* James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; *{1} Or Jacob}*
- 3 and his garments became glistering, exceeding white, so as no fuller on earth can whiten them.
- 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.
- 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three *{1}* tabernacles; one for thee, and one for Moses, and one for Elijah. *{1} Or booths}*
- 6 For he knew not what to answer; for they became sore afraid.
- 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.
- 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.
- 9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.
- 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.
- 11 And they asked him, saying, *{1} How is it that the scribes say that Elijah must first come? {1} Or The scribes say...come}*
- 12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?
- 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

III. THE SERVANT OF THE LORD PREPARES LEADERS. (8:27.-10:52.)

(15 revelations for service)

A. REVELATION OF HIS PERSON.

vs. 8:27-30.

Note the restriction imposed.

B. REVELATION OF HIS DEATH AND RESURRECTION.

vs. 31-33

C. REVELATION OF A NEW STRINGENCY.

vs. 34-38.

D. REVELATION OF HIS GLORY.

vs. 9:1-13.

1- Note To Whom Revealed.

2- Note Peter's Purpose.

3- Note The Purpose Of The Transfiguration.

Mark 9 (cont.)

- 14 ¶ And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.
- 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.
- 16 And he asked them, What question ye with them?
- 17 And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;
- 18 and wheresoever it taketh him, it *{1}* dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. *{1}* Or *rendeth him*; See Mt 7:6}
- 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.
- 20 And they brought him unto him: and when he saw him, straightway the spirit *{1}* tare him grievously; and he fell on the ground, and wallowed foaming. *{1}* Or *convulsed*; See Mr 1:26}
- 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child.
- 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.
- 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth.
- 24 Straightway the father of the child cried out, and said, *{1}* I believe; help thou mine unbelief. *{1}* Many ancient authorities add with tears}
- 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.
- 26 And having cried out, and *{1}* torn him much, he came out: and *the boy* became as one dead; insomuch that the more part said, He is dead. *{1}* Or *convulsed* ; See Mr 1:26}
- 27 But Jesus took him by the hand, and raised him up; and he arose.
- 28 And when he was come into the house, his disciples asked him privately, *{1}* How is it that we could not cast it out? *{1}* Or, saying, *We could not cast it out* }
- 29 And he said unto them, This kind can come out by nothing, save by prayer. *{Many ancient authorities add and fasting}*
- 30 ¶ And they went forth from thence, and passed through Galilee; and he would not that any man should know it.
- 31 For he taught his disciples, and said unto them, The Son of man is *{1}* delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. *{1}* See Mr 3:19}
- 32 But they understood not the saying, and were afraid to ask him.
- 33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way?
- 34 But they held their peace: for they had disputed one with another on the way, who *was* the *{1}* greatest. *{1}* Gr *greater*}
- 35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and *{1}* servant of all. *{1}* Or *minister*}
- 36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,
- 37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.
- 38 John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.
- 39 But Jesus said, Forbid him not: for there is no man who shall do a *{1}* mighty work in my name, and be able quickly to speak evil of me. *{1}* Gr *power*}
- 40 **For he that is not against us is for us.**
- 41 ¶ For whosoever shall give you a cup of water to drink, *{1}* because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. *{1}* Gr *in name that ye are* }
- 42 And whosoever shall cause one of these little ones that believe *{1}* on me to stumble, it were better for him if *{2}* a great millstone were hanged about his neck, and he were cast into the sea. *{1}* Many ancient authorities omit on me 2) Gr *a millstone turned by an ass*}
- 43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into *{1}* hell, into the unquenchable fire. *{1}* Gr *Gehenna*}
- 44 *{Verses 44 and 46 (which are identical with verse 48) are omitted by the best ancient authorities. where their worm dieth not, and the fire is not quenched.}*
- 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into *{1}* hell. *{1}* Gr *Gehenna* }
- 46 *{Verses 44 and 46 (which are identical with verse 48) are omitted by the best ancient authorities. where their worm dieth not, and the fire is not quenched.}*
- 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into *{1}* hell; *{1}* Gr *Gehenna*}

48 where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire. *{Many ancient authorities add and every sacrifice shall be salted with salt; See Le 2:13}*

50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

E. REVELATION OF THE DISCIPLES' IMPOTENCY

vs. 9:14-29.

Note this study in personalities.

F. REVELATION No. 2 OF HIS PASSION

vs. 30-32.

G. REVELATION BY REBUKES

vs. 33-41.

1 - The Argument On Greatness.

2 - The Partisan Spirit Rebuked.

H. REVELATION OF ETERNAL PUNISHMENT.

vs 42-50

Mark 10

- 1 ¶ And he arose from thence and cometh into the borders of Judaea and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.
- 2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? trying him.
- 3 And he answered and said unto them, *{1}* What did Moses command you? *{1}* *De 24:1, 3}*
- 4 And they said, Moses suffered to write a bill of divorcement, and to put her away.
- 5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.
- 6 But from the beginning of the creation, Male and female made he them.
- 7 For this cause shall a man leave his father and mother, *{1}* and shall cleave to his wife; *{1}* *Some ancient authorities omit and shall cleave to his wife}*
- 8 and the two shall become one flesh: so that they are no more two, but one flesh.
- 9 What therefore God hath joined together, let not man put asunder.
- 10 And in the house the disciples asked him again of this matter.
- 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her:
- 12 and if she herself shall put away her husband, and marry another, she committeth adultery.
- 13 ¶ And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
- 14 **But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for *{1}* to such belongeth the kingdom of God. *{1}* *Or of such is}***
- 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
- 16 And he took them in his arms, and blessed them, laying his hands upon them.
- 17 ¶ **And as he was going forth *{1}* into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? *{1}* *Or- on his way}***
- 18 And Jesus said unto him, **Why callest thou me good? none is good save one, even God.**
- 19 Thou knowest the commandments, *{1}* Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. *{1}* *Ex 20:12-16; De 5:16-20}*
- 20 And he said unto him, Teacher, all these things have I observed from my youth.
- 21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
- 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
- 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
- 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it *{1}* for them that trust in riches to enter into the kingdom of God! *{1}* *Some ancient authorities omit for them that trust in riches}*
- 25 **It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.**
- 26 And they were astonished exceedingly, saying *{1}* unto him, Then who can be saved? *{1}* *Many ancient authorities read among themselves}*
- 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

I. REVELATION CONCERNING DIVORCE^v.**vs. 10:1-12.**

- 1 - The original principle.
- 2 - Moses' allowance.
- 3- Jesus' clarification.

J. REVELATION CONCERNING CHILDREN**vs. 13-16****K. REVELATION CONCERNING RICHES.****vs:10:17-27**

1- The Danger Of Riches.

{“Or consider the Gospel accounts. Notice that two people may use different words to express the same concept as in the story of the rich young ruler. In the phrase "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God", Mt 19:24 and Mk 10:25 uses the Greek word ραφιδος (raphidos) which was the name given to a **household sewing needle**. Dr. Luke, however, in Lk 18:25, uses the word βελονης (belonhs) which was the name given to a **surgical needle**. As a matter of interpretation, the plain literal meaning of these three different accounts should be used here. i.e., our Lord was referring to a real needle. Vine^{vi} and Meyer along with Mackie^{vii} agree that attributing the eye of a needle to a 2 foot square door in the large heavy gate of a walled city mars the figure without materially altering the meaning and receives no justification from the language and traditions of {1st century} Palestine.” NEC}

vs. 25

2- His Use Of The Law. Salvation? with God all things are possible.

vs. 26

Mark 10 (cont.)

- 28 Peter began to say unto him, Lo, we have left all, and have followed thee.
- 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the *{1}* gospel's sake, *{1}* See marginal note on Mr 1:1}
- 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the *{1}* world to come eternal life. *{1}* Or age}
- 31 But many *that are* first shall be last; and the last first.
- 32 ¶ And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him,
- 33 *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles:
- 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.
- 35 And there come near unto him *{1}* James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee. *{1}* Or Jacob}
- 36 And he said unto them, What would ye that I should do for you?
- 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
- 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
- 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:
- 40 but to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.
- 41 And when the ten heard it, they began to be moved with indignation concerning *{1}* James and John. *{1}* Or Jacob}
- 42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.
- 43 But it is not so among you: but whosoever would become great among you, shall be your *{1}* minister; *{1}* Or *servant*}
- 44 and whosoever would be first among you, shall be *{1}* servant of all. *{1}* Gr bondservant}
- 45 **For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.**
- 46 ¶ And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the way side.
- 47 And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me.
- 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.
- 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.
- 50 And he, casting away his garment, sprang up, and came to Jesus.
- 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, *{1}* Rabboni, that I may receive my sight. *{1}* See Joh 20:16}
- 52 And Jesus said unto him, Go thy way; thy faith hath *{1}* made thee whole. And straightway he received his sight, and followed him in the way. *{1}* Or saved thee}

L. REVELATION CONCERNING REWARDS.

vs. 10: 28-31

Note the two principles enunciated.

1. Forsaking all and following Christ brings great reward and Eternal Life. vs. 28-30
2. The servant is preferred before him that is served. vs. 31

M. REVELATION No. 3 OF HIS PASSION.

vs. 32-34

N. REVELATION CONCERNING GREATNESS

vs. 35-45

- 1- Gentile Standard.
- 2- The Kingdom Standard.

O. REVELATION CONCERNING EFFICACY OF FAITH.

vs. 46-52

Mark 11

- 1 ¶ And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
- 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.
- 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he *{1}* will send him *{2}* back hither. *{1}* *Gr sendeth* 2) *Or again*}
- 4 And they went away, and found a colt tied at the door without in the open street; and they loose him.
- 5 And certain of them that stood there said unto them, What do ye, loosing the colt?
- 6 And they said unto them even as Jesus had said: and they let them go.
- 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.
- 8 And many spread their garments upon the way; and others *{1}* branches, which they had cut from the fields. *{1}* *Gr layers of leaves*}
- 9 And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord:
- 10 Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.
- 11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.
- 12 ¶ And on the morrow, when they were come out from Bethany, he hungered.
- 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.
- 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.
- 15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;
- 16 and he would not suffer that any man should carry a vessel through the temple.
- 17 And he taught, and said unto them, Is it not written, *{1}* My house shall be called a house of prayer for all the nations? *{2}* but ye have made it a den of robbers. *{1}* *Isa 56:7. 2) Jer 7:11*}
- 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
- 19 And *{1}* every evening *{2}* he went forth out of the city. *{1}* *Gr whenever evening came* 2) *Some ancient authorities read they* }
- 20 And as they passed by in the morning, they saw the fig tree withered away from the roots.
- 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.
- 22 And Jesus answering saith unto them, Have faith in God.
- 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.
- 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye *{1}* receive them, and ye shall have them. *{1}* *Gr received*}
- 25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.
- 26 *{Many ancient authorities add verse 26 But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses. Compare Mt 6:15; 18:35}*

IV. THE SERVANT OF THE LORD PREPARES FOR SACRIFICE. (11.-15.)

A. HIS PRESENTATION IN JERUSALEM. vs. 11:1-11

B. HIS CURSING THE FIG TREE. vs. 12-14; 19-26

C. HIS CLEANSING THE TEMPLE. vs. 15-18

Mark 11 (cont.)

- 27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;
- 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?
- 29 And Jesus said unto them, I will ask of you one *{1}* question, and answer me, and I will tell you by what authority I do these things. *{1}* *Gr word}*
- 30 The baptism of John, was it from heaven, or from men? answer me.
- 31 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did ye not believe him?
- 32 *{1}* But should we say, From men—they feared the people: *{2}* for all verily held John to be a prophet. *{1}* *Or But shall we say, From men? 2) Or for all held John to be a prophet indeed}*
- 33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

Mark 12

- 1 ¶ And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
- 2 And at the season he sent to the husbandmen a *{1}* servant, that he might receive from the husbandmen of the fruits of the vineyard. *{1}* *Gr bondservant}*
- 3 And they took him, and beat him, and sent him away empty.
- 4 And again he sent unto them another *{1}* servant; and him they wounded in the head, and handled shamefully. *{1}* *Gr bondservant}*
- 5 And he sent another; and him they killed: and many others; beating some, and killing some.
- 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.
- 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
- 8 And they took him, and killed him, and cast him forth out of the vineyard.
- 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
- 10 Have ye not read even this scripture: *{1}* The stone which the builders rejected, The same was made the head of the corner; *{1}* *Ps 118:22 ff}*
- 11 This was from the Lord, And it is marvellous in our eyes?
- 12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.
- 13 ¶ And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.
- 14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not?
- 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a *{1}* denarius, that I may see it. *{1}* *See marginal note on Mr 6:37}*
- 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.
- 17 And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.
- 18 ¶ And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying,
- 19 Teacher, Moses wrote unto us, *{1}* If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. *{1}* *De 25:5}*
- 20 There were seven brethren: and the first took a wife, and dying left no seed;
- 21 and the second took her, and died, leaving no seed behind him; and the third likewise:
- 22 and the seven left no seed. Last of all the woman also died.
- 23 In the resurrection whose wife shall she be of them? for the seven had her to wife.
- 24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

- 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.
 - 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning the Bush*, how God spake unto him, saying, *{1}* I am the God of Abraham, and the God of Isaac, and the God of Jacob? *{1}* *Ex 3:6*
 - 27 He is not the God of the dead, but of the living: ye do greatly err.
-

D. HIS CONTROVERSY WITH THE LEADERS.

(11:27.-12:44.)

- 1- The Sanhedrin leaders vs. 11:27 - 12:12.
 - a- His authority questioned.
 - b- His reply with a question on authority.
 - c- The Parable of The Vineyard.

- 2- Controversy With The Pharisees And Herodians vs. 12:13-17.
 - a- The question on tribute.
 - b- The reply.

- 3- Controversy With The Sadducees vs. 18-27.
 - a- The question on the resurrection.
 - b- Their twofold misapprehension.

This brings up a question that one may have about Christ’s second coming.

1) Are there two comings or just One? _____.

Why? _____

If two, **When** are they?

If Two, **Where** are they?

Did you use any Hermeneutical Principles to come up with your conclusion? Which ones? What Scriptures did you use?

Mark 12 (cont.)

- 28 ¶ And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?
- 29 Jesus answered, The first is, {1} Hear, O Israel; {2} The Lord our God, the Lord is one: {1} *De 6:4 ff 2) Or The Lord is our God; the Lord is one*
- 30 and thou shalt love the Lord thy God {1} with all thy heart, and {1} with all thy soul, and {1} with all thy mind, and {1} with all thy strength. {1} *Gr from*
- 31 The second is this, {1} Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. {1} *Le 19:18*
- 32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:
- 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.
- 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
- 35 ¶ And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David?
- 36 David himself said in the Holy Spirit, {1} The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies {2} the footstool of thy feet. {1} *Ps 105:1. 2) Some ancient authorities read underneath thy feet*
- 37 David himself calleth him Lord; and whence is he his son? And {1} the common people heard him gladly. {1} *Or the great multitude*
- 38 And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces,
- 39 and chief seats in the synagogues, and chief places at feasts:
- 40 they that devour widows' houses, {1} and for a pretence make long prayers; these shall receive greater condemnation. {1} *Or even while for a pretence they make*
- 41 ¶ And he sat down over against the treasury, and beheld how the multitude cast {1} money into the treasury: and many that were rich cast in much. {1} *Gr brass*
- 42 And there came {1} a poor widow, and she cast in two mites, which make a farthing. {1} *Gr one*
- 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury:
- 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

4- Controversy With The Scribes

vs. 12:28-44.

- a- The question as to the great commandment.
- b- The reply.
- c- His searching question as to David's Son.
- d- Jesus' lesson on giving.

It's not what you give but why you gave it!

Mark 13

- 1 ¶ And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings!
- 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.
- 3 And as he sat on the mount of Olives over against the temple, Peter and *{1}* James and John and Andrew asked him privately, *{1}* *Or Jacob*;
- 4 Tell us, **when shall these things be?** and **what shall be the sign when these things are all about to be accomplished?** *{Note: the paragraph starts His answer! Note the three questions in Mat 24:4. NEC}*
- 5 ¶ And Jesus began to say unto them, Take heed that no man lead you astray.
- 6 Many shall come in my name, saying, I am *he*; and shall lead many astray.
- 7 And when ye shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the end is not yet.
- 8 For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.
- 9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.
- 10 And the *{1}* gospel must first be preached unto all the nations. *{1}* *See marginal note on Mr 1:1*
- 11 And when they lead you *to judgment*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.
- 12 And brother shall *{1}* deliver up brother to death, and the father his child; and children shall rise up against parents, and *{2}* cause them to be put to death. *{1}* *See Mr 3:19. 2) Or put them to death*
- 13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
- 14 ¶ But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judaea flee unto the mountains:
- 15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house:
- 16 and let him that is in the field not return back to take his cloak.
- 17 But woe unto them that are with child and to them that give suck in those days!
- 18 And pray ye that it be not in the winter.
- 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.
- 20 And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.
- 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe *{1}* *it not: {1} Or, him*
- 22 for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect.
- 23 But take ye heed: behold, I have told you all things beforehand.
- 24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
- 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.
- 26 And then shall they see the Son of man coming in clouds with great power and glory.
- 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
- 28 ¶ **Now from the fig tree learn her parable:** when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;
- 29 even so ye also, when ye see these things coming to pass, know ye that *{1}* *he is nigh, even at the doors. {1} Or it*
- 30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished.
- 31 Heaven and earth shall pass away: but my words shall not pass away.
- 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.
- 33 Take ye heed, watch *{1}* and pray: for ye know not when the time is. *{1}* *Some ancient authorities omit and pray*
- 34 *It is as when* a man, sojourning in another country, having left his house, and given authority to his *{1}* servants, to each one his work, commanded also the porter to watch. *{1}* *Gr bondservants*

35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;

36 lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

E. HIS "OLIVET DISCOURSE."

(13.)

- | | |
|---|-----------|
| 1- Two Questions Asked. | vs. 1-4 |
| 2- The Two Questions Answered. | vs. 5-23 |
| a- The introductory period--the first half. | vs. 5-8 |
| b- The persecution period--the last half. | vs. 9-13 |
| c- Sign of the beginning of the last half. | vs. 14-23 |
| 3- The Second Advent Described. | vs. 24-26 |
| 4- The Regathering Of Israel. | vs. 27 |
| 5- Exhortation To Watchfulness. | vs. 28-37 |
| Lesson of the fig tree. | vs. 28-29 |

What is this lesson? To whom is it to apply and why?

Mark 14

- 1 ¶ Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him:
- 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.
- 3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having {1} an alabaster cruse of ointment of {2} pure nard very costly; *and* she brake the cruse, and poured it over his head. {1} *Or a flask 2) Or liquid nard}*
- 4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made?
- 5 For this ointment might have been sold for above three hundred {1} shillings, and given to the poor. And they murmured against her. {1} *See marginal note on Mr 6:37}*
- 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
- 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.
- 8 She hath done what she could; she hath anointed my body beforehand for the burying.
- 9 And verily I say unto you, Wheresoever the {1} gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her. {1} *See marginal note on Mr 1:1}*
- 10 And Judas Iscariot, {1} he that was one of the twelve, went away unto the chief priests, that he might {2} deliver him unto them. {1} *Gr the one of the twelve 2) See Mr 3:19}*
- 11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently {1} deliver him *unto them*. {1} *See Mr 3:19}*
- 12 ¶ And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
- 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him;
- 14 and wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples?
- 15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us.
- 16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
- 17 And when it was evening he cometh with the twelve.
- 18 And as they {1} sat and were eating, Jesus said, Verily I say unto you, One of you shall {2} betray me, *even* he that eateth with me. {1} *Gr reclined 2) See marginal note on Mr 3:19}*
- 19 They began to be sorrowful, and to say unto him one by one, Is it I?
- 20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish.
- 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is {1} betrayed! good were it {2} for that man if he had not been born. {1} *See marginal note on Mr 3:19. 2) Gr for him if that man}*

F. HIS PREPARATION FOR SACRIFICE.

14:1-42.

- 1- The Plot Of The Sanhedrin. vs. 1-2.
- 2- The Anointing By Mary. vs. 3-9.
 - a – The contrast.
 - b – The significance.
- 3- The Plot Of Judas. vs. 10-11.
- 4- The Last Passover. vs. 12-21.

Mark 14 (cont.)

- 22 And as they were eating, he took {1} bread, and when he had blessed, he brake it, and gave to them, and said,
Take ye: this is my body. {1} Or a loaf}
- 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.
- 24 And he said unto them, This is my blood of the {1} covenant, which is poured out for many. {1} Some ancient authorities insert new}
- 25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.
- 26 And when they had sung a hymn, they went out unto the mount of Olives.
- 27 And Jesus saith unto them, All ye shall be {1} offended: for it is written, {2} I will smite the shepherd, and the sheep shall be scattered abroad. {1} Gr caused to stumble 2) Zec 13:7}
- 28 Howbeit, after I am raised up, I will go before you into Galilee.
- 29 But Peter said unto him, Although all shall be {1} offended, yet will not I. {1} Gr caused to stumble}
- 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.
- 31 But he spake exceedingly vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.
- 32 ¶ And they come unto {1} a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. {1} Gr an enclosed piece of ground}
- 33 And he taketh with him Peter and {1} James and John, and began to be greatly amazed, and sore troubled. {1} Or Jacob}
- 34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.
- 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.
- 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.
- 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?
- 38 {1} Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. {1} Or Watch ye, and pray that ye enter not}
- 39 And again he went away, and prayed, saying the same words.
- 40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.
- 41 And he cometh the third time, and saith unto them, {1} Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is {2} betrayed into the hands of sinners. {1} Or Do ye sleep on, then, and take your rest? 2) See marginal note on Mr 3:19}
- 42 Arise, let us be going: behold, he that {1} betrayeth me is at hand. {1} See marginal note on Mr 3:19}

5- The Lord's Supper Instituted.

vs. 22-25

a- Significance of the bread.

b- Significance of the cup.

6- The Lord's Warning Of Their Denial.

vs. 27-31

7- The Garden Prayer.

vs. 32-42

Mark 14 (cont.)

- 43 ¶ And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.
- 44 Now he that {1} betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. {1} See marginal note on Mr 3:19}
- 45 And when he was come, straightway he came to him, and saith, Rabbi; and {1} kissed him. {1} Gr kissed him much}
- 46 And they laid hands on him, and took him.
- 47 But a certain one of them that stood by drew his sword, and smote the {1} servant of the high priest, and struck off his ear. {1} Gr bondservant}
- 48 And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me?
- 49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.
- 50 And they all left him, and fled.
- 51 And a certain young man followed with him, having a linen cloth cast about him, over *his naked body*: and they lay hold on him;
- 52 but he left the linen cloth, and fled naked.
- 53 ¶ And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.
- 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire*.
- 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.
- 56 For many bare false witness against him, and their witness agreed not together.
- 57 And there stood up certain, and bare false witness against him, saying,
- 58 We heard him say, I will destroy this {1} temple that is made with hands, and in three days I will build another made without hands. {1} Or sanctuary}
- 59 And not even so did their witness agree together.
- 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
- 61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?
- 62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.
- 63 And the high priest rent his clothes, and saith, What further need have we of witnesses?
- 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be {1} worthy of death. {1} Gr liable to}
- 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with {1} blows of their hands. {1} Or strokes of rods}
- 66 ¶ And as Peter was beneath in the court, there cometh one of the maids of the high priest;
- 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus.
- 68 But he denied, saying, {1} I neither know, nor understand what thou sayest: and he went out into the {2} porch; {3} and the cock crew. {1} Or I neither know, nor understand: thou, what sayest thou? 2) Gr forecourt 3) Many ancient authorities omit *and the cock crew*}
- 69 And the maid saw him, and began again to say to them that stood by, This is *one* of them.
- 70 But he again denied it. And after a little while again they that stood by said to Peter, of a truth thou art *one* of them; for thou art a Galilaean.
- 71 But he began to curse, and to swear, I know not this man of whom ye speak.
- 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. {1} And when he thought thereon, he wept. {1} Or And he began to weep}

G. HIS CONDEMNATION FOR SACRIFICE.

- 1- The Arrest. vs. 43-52
 - a- Betrayed by Judas.
 - b- Defended by Peter.
 - c- Forsaken by all.
 - d- Trailed by Mark.

- 2- The Religious Trial. vs. 53-65
 - a- Witnesses sought against Him.
 - b- Witnesses disagree.
 - c- Jesus' claim.
 - d- The charge of blasphemy.

- 3- The Denial By Peter. vs. 66-72

Mark 15

- 1 ¶ And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.
- 2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.
- 3 And the chief priests accused him of many things.
- 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.
- 5 But Jesus no more answered anything; insomuch that Pilate marvelled.
- 6 Now at *{1}* the feast he used to release unto them one prisoner, whom they asked of him. *{1} Or a feast}*
- 7 And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder.
- 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them.
- 9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
- 10 For he perceived that for envy the chief priests had delivered him up.
- 11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.
- 12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?
- 13 And they cried out again, Crucify him.
- 14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.
- 15 ¶ And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

4- The Two Religious Councils.

vs. 15:1

5- The Roman Civil Trial.

vs. 2-15

- a- Pilate questions Jesus as to His identity.
- b- Pilate to release Jesus.
- c- Pilate succumbs to pressure.

Mark 15 (cont.)

- 16 And the soldiers led him away within the court, which is the {1} Praetorium; and they call together the whole {2} band. {1} Or palace 2) Or cohort}
- 17 And they clothe him with purple, and plating a crown of thorns, they put it on him;
- 18 and they began to salute him, Hail, King of the Jews!
- 19 And they smote his head with a reed, and spat upon him, and bowing their knees {1} worshipped him. {1} See marginal note on Mr 5:6}
- 20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.
- 21 And they {1} compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. {1} Gr impress}
- 22 ¶ And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
- 23 And they offered him wine mingled with myrrh: but he received it not.
- 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.
- 25 And it was the third hour, and they crucified him.
- 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.
- 27 And with him they crucify two robbers; one on his right hand, and one on his left.
- 28 {Many ancient authorities insert verse 28 And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Lu 22:37}
- 29 And they that passed by railed on him, wagging their heads, and saying, Ha! Thou that destroyest the {1} temple, and buildest it in three days, {1} Or sanctuary}
- 30 save thyself, and come down from the cross.
- 31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; {1} himself he cannot save. {1} Or can he not save himself?}
- 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.
- 33 ¶ And when the sixth hour was come, there was darkness over the whole {1} land until the ninth hour. {1} Or earth}
- 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, {1} My God, my God, {2} why hast thou forsaken me? {1} Ps 22:1. 2) Or why didst thou forsake me?}
- 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.
- 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.
- 37 And Jesus uttered a loud voice, and gave up the ghost.
- 38 And the veil of the {1} temple was rent in two from the top to the bottom. {1} Or sanctuary}
- 39 And when the centurion, who stood by over against him, saw that he {1} so gave up the ghost, he said, Truly this man was {2} the Son of God. {1} Many ancient authorities read so cried out, and gave up the ghost 2) Or a son of God}
- 40 And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of {1} James the {2} less and of Joses, and Salome; {1} Or Jacob 2) Gr little}
- 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.
- 42 ¶ And when even was now come, because it was the Preparation, that is, the day before the sabbath,
- 43 there came Joseph of Arimathaea, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.
- 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether {1} he had been any while dead. {1} Many ancient authorities read were already dead}
- 45 And when he learned it of the centurion, he granted the corpse to Joseph.
- 46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.
- 47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

H. HIS ACTUAL DEATH IN SACRIFICE.**(15:16-47.)**

- 1- The Humiliation And Mock Homage. vs. 16-20
- 2- The Via-Dolorosa. vs. 21-23
- 3- The Crucifixion. vs. 24-25
- 4- Four Mockeries By Men. vs. 26-32
 - a- Pilate.
 - b- Passers-by.
 - c- The chief priests.
 - d- The two thieves.
- 5- Three Hours Of Darkness. vs. 33-36
- 6- The Rent Veil Signalizes The End Of The Old Order. vs. 38-41
- 7- The Burial By Joseph. vs. 42-47

Mark 16

- 1 ¶ And when the sabbath was past, Mary Magdalene, and Mary the *mother* of {1} James, and Salome, bought spices, that they might come and anoint him. {1} *Or Jacob }*
- 2 And very early on the first day of the week, they come to the tomb when the sun was risen.
- 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
- 4 and looking up, they see that the stone is rolled back: for it was exceeding great.
- 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
- 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!
- 7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.
- 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.
- 9 ¶ {1} Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. {1} *The two oldest Greek manuscripts, and some other authorities, omit from*
verse 9 to the end. *Some other authorities have a different ending to the Gospel.*^{viii}
- 10 She went and told them that had been with him, as they mourned and wept.
- 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.
- 12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.
- 13 And they went away and told it unto the rest: neither believed they them.
- 14 ¶ And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.
- 15 And he said unto them, Go ye into all the world, and preach the {1} gospel to the whole creation. {1} *See marginal note on Mr 1:1 }*
- 16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.
- 17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with {1} new tongues; {1} *Some ancient authorities omit new }*
- 18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.
- 19 ¶ So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.
- 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

V. THE SERVANT OF THE LORD RETURNS IN RESURRECTION. (16.)

A— THE EARLY VISIT OF WOMEN TO THE TOMB. vs. 16:1-4

B— THE ANGEL'S MESSAGE. vs. 5-8

The Longer Ending – disputed – Note the tongues speaking that was not revealed until Acts , but was prophesied in Deu 28:49; Is 28:11; Joel 2:28-29; and fulfilled in Acts 2:4:16; and explained by Paul in 1 Co 12-14.^{ix}

C— THE THREE APPEARANCES OF JESUS. vs. 9-14

1- To Mary Magdalene.

2- To The Emmaus Disciples.

3- To The Eleven.

D- JESUS' COMMISSION AND ASCENSION. vs. 15-20

1- Preach.

2- Baptize.

3- The Result.

QUESTIONS ON MARK

1. To whom did Mark evidently write his Gospel originally and what apostolic viewpoint does he reflect?
2. What particular feature of Christ's ministry does Mark emphasize?
3. Distinguish Mark's Gospel from that of Matthew in 2 or 3 respects.
4. At what point in the ministry of Jesus does Mark begin his story and how is this related to the way Matthew begins Jesus' ministry?
5. How does Mark's omission of the genealogy and birth of Jesus fit into his purpose and theme?
6. What constituted the beginning of the Gospel of Christ according to Mark 1?
7. Name three significant things that took place at Jesus' baptism by John.
8. How was the temptation of Jesus by Satan significant to Mark's account?
9. Express Christ's message at the beginning of His ministry in Galilee in its negative and positive demands.
 - 1)
 - 2)
10. Why did Jesus not permit the demons to speak, since they could identify Him?
11. Where (in Mark 1) would you place the Sermon on the Mount (which, of course, Mark does not record)?
12. Give two reasons why the scribes objected to Jesus forgiving the paralytic's sins in 2:5.
 - 1)
 - 2)
13. List four things that offended the scribes and Pharisees in Mark 2.
 - 1)
 - 2)
 - 3)
 - 4)
14. Why did Jesus come "not to call the righteous" (2:17)?
15. For what reason did Jesus irritate the Pharisees by healing on the Sabbath?
16. With what chapter in Matthew would you relate Mark 3?

17. For what two purposes did Jesus choose the twelve disciples, as noted by Mark?
 - 1)
 - 2)
18. What was the Pharisees' answer to the fact of Jesus' power to work miracles?
19. What new thing does Jesus begin to announce by parables in Mark 4?
20. What lesson does He teach by the self-growing seed in Mark 4:26ff.?
21. What change in Jesus' ministry do you note from Mark 5 on?
22. What event immediately preceded the Lord's busy week-end of feeding the 5000, walking on the sea, etc., in Mark 6?
23. Why was the Lord so hard on the traditions of the Pharisees (Mark 7)?
24. What new revelation is disclosed in chapter 8?
25. Explain briefly the powerlessness of the disciples in Mark 9:18.
26. Why did Jesus tell the Rich Young Ruler to keep the commandments in 10:17ff?
27. Quote the key verse of the Gospel of Mark.
28. What object lesson was taught in the cursing of the fig tree in Mark 11:12-14?
29. With what one word does Christ summarize the Law of Moses in Mark 12:28-31?
30. What two questions precipitated the Olivet Discourse (Mark 13:4)?
 - 1)
 - 2)
31. What was Christ's greatest desire in His prayers in Gethsemane of Mark 14:35ff.?
32. For what crime was Jesus condemned in the religious trial of Mark 14?
33. Name four groups that mocked the Lord on the cross in Mark 15:16-37?
 - 1)
 - 2)
 - 3)
 - 4)

34 . What significant priestly event occurred at Jesus' death? Indicating what?

1)

2)

35. What was the general reaction of those first being told of the resurrection of Jesus in Mark 16?

Copy these 2 pages, type your answers, and hand in or send by email to swede@thecfbc.com

THE GOSPEL OF LUKE
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Professor of English Bible
And Interpretation**

At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

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INTRODUCTION

I. AUTHORSHIP

A. CONFIRMATION OF LUKE'S AUTHORSHIP

- 1- Though Luke does not name himself in either the Gospel or Acts, Paul mentioned him three times in his epistles (Colossians 4:14; Philemon 1:24; and 2 Timothy 4:11).
- 2- Internal confirmation of Lukan authorship is assumed by association with the writer of Acts (1:1-4). The "we" sections in Acts (16:10-17; 20:5-21:18; 27:1-28:16) suggest Luke as the writer of Acts. Medical terms in both books suggest Dr. Luke as the writer.
- 3- External evidence is strong from 2nd century (Justin Martyr, Irenaeus, Clement of Alexandria).

B. THE BACKGROUND OF LUKE

- 1- He was evidently a physician (Colossians 4:14), well-educated, and highly esteemed by the churches.
- 2- He is thought to have been a native of Antioch of Syria. Some commentators (Ramsay) regard him as from Philippi. He first joined Paul at Troas and remained at the church of Philippi (Acts 16:11-17; 16:40-20:5), perhaps as pastor.
- 3- He was a Gentile (distinguished from the "circumcision" in Colossians 4:14). Titus may have been his brother (2 Corinthians 8:18)--possibly a reason for no mention of Titus in the book of Acts.
- 4- He was one of Paul's closest associates and perhaps his personal physician, if such he needed. He stood by him when many had forsaken him (2 Timothy 1:15; 4:11).
- 5- Luke was the first great church historian and literary apologist for Christianity.

II. HISTORICAL SETTING

A. THE DATE AND PLACE OF WRITING

- 1- Written before Acts (Acts 1:1), which book was written c. 61-62 in Rome.
- 2- Probably written c. 60, towards the end of Paul's Caesarean imprisonment. For two years Luke had opportunity to interview eyewitnesses throughout Palestine.

B. THE ADDRESSEES

- 1- It was written specifically for Theophilus, a Gentile official, who sought more truth concerning the gospel of Christ. He was possibly an official of Philippi.
- 2- It was also written for Gentiles in general and for Greeks in particular. (Jews do not seem to be addressed--places and customs are explained; the genealogy is traced to Adam, not Abraham; little is said of fulfillment of prophecy; Gentile words are used in place of Jewish, i.e., teacher for rabbi, lawyer for scribe, etc.).

C. THE CIRCUMSTANCE

- 1- Luke had witnessed the wide spread of the gospel throughout Asia (Acts 19:10) and he saw the need of an accurately recorded description of the life, death, and events associated with Christ's appearance among men.
- 2- Many other fragmentary records had been written of Christ's ministry, all of which were inadequate to the purposes of Luke and perhaps also of Paul.
- 3- The date was c. four years before the Neronian persecution of A.D. 64 and c. ten years before the destruction of Jerusalem, A.D. 70.

III. STYLE AND COMPOSITION OF LUKE

A. **Luke's Style:** is elegant and versatile; his vocabulary is rich (250 words peculiar to Luke are not found in other New Testament books).

B. **Luke's Organization:** is in the main chronological (though not entirely), beginning with the preparatory events leading up to Christ's first advent to His withdrawal into heaven. Interwoven in the composition are five poems or hymns, 20 miracles, 35 parables, and 586 verses recording the words of Christ (of 1,150 total verses).

IV. PURPOSE AND THEME OF LUKE

Luke's explicit purpose: was to confirm and verify the true record of the events of the life of Christ (which perhaps also included the stopping of false or spurious rumors). Writing to Gentile believers, he presents Christ as **the Perfect Man, the Son of Man. He is the Man from heaven, virgin born, come to seek and to save the lost of mankind.** Luke presents Him as the **Son of David**, the **Matchless Teacher**, and the **universal Saviour of the world.**

The following chart shows pictorially the 4 (got it) four years of Christ's Ministry. For more information refer to Johnston M. Cheney, THE LIFE OF CHRIST IN STEREO-The Four Gospels Combined as One, 1969, Western Conservative Baptist Seminary-Portland Ore. An excellent combination of the Gospels which follows the Greek text(s) and provides an apologetic, using what the author calls minute combination, displaying the complete accuracy of the Gospel accounts. Will be reprinted under another title by Stanley Ellisen.

Table 01. Jesus Four Year Ministry

AD 29	AD 30	AD 31	AD 32	AD 33
PRESENTATION	PROCLAMATION	POLARIZATION	CONSOLIDATION	
1. Baptism & temptation. 2. Making water into wine. 3. Cleansing temple. Ministry in Judea and Samaria. 4. John is imprisoned. 5. Leper is healed and the priests alerted.	6. Sabbath controversy with leaders. 7. The Twelve chosen. 8. Sermon On The Mount. 9. Leaders blaspheme Jesus' miracles. 10. Parables announce new Kingdom program. 11. Twelve are sent out; John is executed.	12. 5000 fed and popular rejection. 13. Ministry to outlying & Gentile areas. 14. Two Jerusalem Feasts: Tabernacles; Dedication.	15. Church plan announced; Transfiguration. 16. Varied min. moving south; Discippling emphasized. 17. In Samaria, Perea, and Ephraim. 18. Raising of Lazarus. 19. Entering Jerusalem on Palm Sunday. 20. Passion Week & Resurr.	

<u>I. PREPARATION OF THE SON OF MAN.</u>	1:4.-4:13.
A. The announcements.	1.
B. The advent.	2.
C. The presentation to Israel.	3.
D. The attestation.	4:1.-13.
<u>II. MINISTRATION OF THE SON OF MAN.</u>	4:14.- 9:30
A. His ministry rejected at Nazareth.	4:14.-31.
B. His authority demonstrated.	4:23.-6:11.
C. His ministry with the Twelve.	6:12.-9:50.
<u>III. REJECTION OF THE SON OF MAN.</u>	9:51.-19:27.
A. His ministry in departing Galilee.	9:51.-10:38.
B. His ministry to His disciples.	10:39.-11:13.
C. His ministry in view of rejection.	11:14.-13:25.
D. His ministry to outcasts.	14.-16.
E. His ministry to His disciples.	17:1.-19:27.
<u>IV. HUMILIATION OF THE SON OF MAN.</u>	19:28.- 23:56.
A. His presentation to Jerusalem.	19:28.-44.
B. His indignation in the temple.	19:45-48.
C. His confrontation in the temple.	20.
D. His Prophetic Discourse to disciples.	21.
E. His final Passover and preparation.	22:1-46.
F. His arrest and trial.	22:47.-23:26.
G. His crucifixion and burial.	23:26-56.
<u>V. RESURRECTION OF THE SON OF MAN.</u>	24.
A. The opened grave_	24:1-12.
B. The opened Scriptures.	13-29.
C. The opened understanding.	30-49.
D. The opened heaven.	50-53.

Theme: Jesus, The Ideal Man From Heaven, Comes To Seek and To Save That Which Was Lost.

ARTICLE 01. - WHEN WAS JESUS BORN?

First Census, Quirinius and Archaeology

The matter of Luke's Census is resolved with archeology [The Historical Jesus: Ancient Evidence for the Life of Christ (1996)

by Gary Habermas, pp. 171-173]...

Luke's Census

In Luke 2.1-5 we read that Caesar Augustus decreed that the Roman Empire should be taxed and that everyone had to return to his own city to pay taxes. So Joseph and Mary returned to Bethlehem and there Jesus was born.

Several questions have been raised in the context of this taxation [1. See Bruce, *Christian Origins*, p. 192, for example]. Even if such a taxation actually did occur, would every person have to return to his home? Was Quirinius really the governor of Syria at this time (as in v.2)? Archeology has had a bearing on the answers to these questions.

It has been established that the taking of a census was quite common at about the time of Christ. An ancient Latin inscription called the *Titulus Venetus* indicates that a census took place in Syria and Judea about AD 5-6 and that this was typical of those held throughout the Roman Empire from the time of Augustus (23 BC-AD 14) until at least the third century AD. Indications are that this census took place every fourteen years. Other such evidence indicates that these procedures were widespread [2. *Ibid.*, pp. 193-194]. Concerning

persons returning to their home city for the taxation-census, an Egyptian papyrus dating from AD 104 reports just such a practice. This rule was enforced, as well [3. Ibid. p. 194]. The question concerning Quirinius also involves the date of the census described in Luke 2. It is known that Quirinius was made governor of Syria by Augustus in AD 6. Archaeologist Sir William Ramsay discovered several inscriptions that indicated that Quirinius was governor of Syria on two occasions, **the first time several years prior to this date** [4. Robert Boyd, *Tells, Tombs, and Treasure* (Grand Rapids: Baker, 1969), p. 175]. Within the cycle of taxation-censuses mentioned above, an earlier taxation would be dated from 10-4 BC [5. Cf. Bruce, *Christian Origins*, pp. 193-194 with Boyd, *Tells*, p. 175. Bruce prefers the date 10-9 BC for the empire-wide census, with that which took place in Judea occurring a few years later. **Boyd places the date of the earlier census 6-5 BC, which coincides closely with the accepted dates for Jesus' birth**]. Another possibility is Bruce's suggestion that the Greek in Luke 2.2 is equally translatable as "This enrollment (census) was before that made when Quirinius was governor of Syria" [6. Bruce, *Christian Origins*, p. 192]. This would mean that Luke was dating the taxation-census before Quirinius took over the governorship of Syria. Either possibility answers the question raised above [7. While ruling out the two-date approach to the governorship of Quirinius, Sherwin-White basically vindicates Luke's account, while still finding more problems than does Bruce (pp. 162-171)]. Therefore, while some questions have been raised concerning the events recorded in Luke 2.1-5, archaeology has provided some unexpected and supportive answers. Additionally, while supplying the background behind these events, archaeology also assists us in establishing several facts. (1) A taxation-census was a fairly common procedure in the Roman Empire and it did occur in Judea, in particular. (2) Persons were required to return to their home city *{Where each person's ancestral records were kept. NEC}* in order to fulfill the requirements of the process. (3) These procedures were apparently employed during the reign of Augustus (37 BC-AD 14), placing it well within the general time frame of Jesus' birth. (4) The date of the specific taxation recounted by Luke could very possibly have been **6-5 BC**, which would also be of service in attempting to find a more exact date for Jesus' birth.

Astrology/Astronomy

Astronomical records show that there were conjunctions of Saturn, Jupiter, and Mars in the years 7-6 BC. In 7 BC, the world saw a triple conjunction of Saturn and Jupiter in an event occurring only once every 125 years. **Then early in 6 BC, Jupiter and Saturn grouped close to the planet Mars, a configuration repeated only once every 805 years.** Later **in the spring of 6 BC Venus, Jupiter, and Saturn also formed an unusually close grouping.** Ancient astrologers believed that the area of the sky named Pisces where these conjunctions occurred contained signs pertinent to the Hebrew nation, **so it is possible that the "Magi", blending a knowledge of Old Testament prophecies about a Messiah with heavenly observations (Numbers 24.17), were led to seek the predicted king in the Land of Israel.**

Herod the Great died in 4 B.C. and Jesus was born before then (Matt. 2.19). Luke was a very reliable historian, proven trustworthy over and over again. (And in Acts 5, Luke shows that he was well aware of the census under Quirinius in 6 AD which makes it very doubtful that he would have been confused about the census he describes in Luke 2.)

Josephus and Jewish Antiquities

An argument made by many opponents of the accuracy of the Bible is that Rome was not taxing or conducting a census in Israel before becoming a province in 6 A.D. But Josephus records that the Jews were being taxed by the Romans with commands coming from Syria as early as 44 BC. And the task of raising the funds fell upon the Jewish rulers in power at the time. For example Josephus records: "Cassius rode into Syria in order to take command of the army stationed there, and on the Jews he placed a tax of 700 silver talents. Antipater gave the job of collecting this tax to his sons . . ." (Jewish Antiquities XIV 271).

Records also indicate that Quirinius was no minor figure in Roman politics. His name is mentioned in *Res Gestae - The Deeds of Augustus* by Augustus placing him as consul as early as 12 B.C.

ARTICLE 02. - THE GOSPELS' HISTORICITY CONFIRMED

By Johnston M. Cheney

From his book

"THE LIFE OF CHRIST IN STEREO"

Edited by Dr. Stanley A. Ellisen

A question that has aroused much attention in modern times concerns the historicity and reliability of the Gospel records. In many circles it is still a live issue today. This is the question as to whether the Gospel records can be relied on as true history. Might there not be a legendary element involved which represents more the interpretations of the early church than the precise nature of the case?

This legendary hypothesis has taken many forms. It has been presented all the way from the viewpoint of postulating a wholly human Jesus Who arose from the dead only in the minds of the early church, to the view of the existentialists who feel that an historical Jesus is not really essential to the Christian faith.

It should be recognized that the very question of the Gospels' historicity constitutes a challenge to a basic proposition of the Christian faith. This is the proposition that the Christian faith with its theology of God ground itself upon the objective foundation of the written Word of God.

The legendary hypothesis either challenges the validity of that foundation or it challenges the need of it. If the historical records are not reliable, the propositions they contain are certainly suspect, even to the point of questioning the reality of God Himself. That there is no logical stopping place short of this "death of God" concept has been duly demonstrated recently by those who insist on carrying the myth proposition to its logical conclusion.

This question then of the historicity of the Gospels is certainly crucial and demands a frank assessment. It may be a case of genuine and valid doubts, arising from sincere research of the texts themselves; or it may be the product of misconceptions and naive assumptions that simply need clarification. It is believed that this minute supplementation of the four Gospels in THE LIFE OF CHRIST IN STEREO so harmonizes the complete account as to dissolve nearly all of the seeming discrepancies and dispel all doubts as to the historicity of the records. To demonstrate this apologetic evidence, the charges against their historicity by a popular article in LIFE magazine will be examined.

The article, entitled, "**The Man Jesus,**" was written by Robert Caughlan in which he pursues the thesis of the graphic headline: "**In detail and many important points, the Gospels do not agree.**"

ARE THE GENEALOGIES CONFUSED?

The first charge advanced by Caughlan is that the genealogies of Jesus, given by Matthew and Luke, are confused beyond explanation in the two lists of names traced back through Joseph. He supposes that both Evangelists trace the genealogy of Joseph. Some of the names are alike, although most are different. The solution to this seeming discrepancy is quite simple as shown

in this combination, and it only involves a change in the punctuation of one sentence to make the solution apparent. The crucial passage in question is Luke 3:23:

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,”

It is to be noted that there is nothing sacred about traditional punctuation, for it was not part of the original text. With a change of two commas in punctuation and a proper recognition of the emphatic words in the original text, the verse is rendered thus:

“Now Jesus, beginning His ministry at about thirty years of age, being a son supposedly of Joseph, was Himself descended from Heli.”⁸

Luke's point here is that Jesus was descended "from Heli" through Mary, not through Joseph. This explains the differing genealogies in Matthew and Luke. Matthew traces the genealogy of Joseph to establish Jesus' legal right to the throne. He purposely does this through Joseph to Solomon and David, for the kingly line had to come through Solomon, not Nathan the progenitor of Mary. Luke, on the other hand, emphasizes the true humanity of Jesus, and therefore, traces His physical descent through Mary to Adam. Thus, the seeming discrepancies of the genealogies are seen to be non-existent and the purpose of each Gospel is fulfilled.

⁸ I heard Dr. Stanley A. Ellisen say that **“Johnston Cheney knew the Gospels (in Greek and English) better than anyone he knew of”!** NEC

Luke 1

- 1 ¶ Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been {1} fulfilled among us, {1} *Or fully established*
- 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word,
- 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;
- 4 that thou mightest know the certainty concerning the {1} things {2} wherein thou wast instructed. {1} *Gr words 2) Or which thou wast taught by word of mouth*
- 5 ¶ There was in the days of Herod, king of Judaea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.
- 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- 7 And they had no child, because that Elisabeth was barren, and they both were *now* {1} well stricken in years. {1} *Gr advanced in their days*
- 8 Now it came to pass, while he executed the priest's office before God in the order of his course,
- 9 according to the custom of the priest's office, his lot was to enter into the {1} temple of the Lord and burn incense. {1} *Or sanctuary*
- 10 And the whole multitude of the people were praying without at the hour of incense.
- 11 And there appeared unto him an angel of the Lord standing on the right side of altar of incense.
- 12 And Zacharias was troubled when he saw *him*, and fear fell upon him.
- 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- 14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
- 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor {1} strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. {1} *Gr sikera*
- 16 And many of the children of Israel shall be turn unto the Lord their God.
- 17 And he shall {1} go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. {1} *Some ancient authorities read come nigh before his face*
- 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife {1} well stricken in years. {1} *Gr advanced in her days*
- 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.
- 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.
- 21 And the people were waiting for Zacharias, and they marvelled {1} while he tarried in the {2} temple. {1} *Or at his tarrying 2) Or sanctuary*
- 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the {1} temple: and he continued making signs unto them, and remained dumb. {1} *Or sanctuary*
- 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.
- 24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying,
- 25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.
- 26 ¶ Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
- 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- 28 And he came in unto her, and said, Hail, thou that art {1} highly favored, the Lord *is* with thee. {2} {1} *Or endued with grace 2) Many ancient authorities add blessed art thou among women; See verse 42*
- 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.
- 30 And the angel said unto her, Fear not, Mary: for thou hast found {1} favor with God. {1} *Or grace*
- 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:
- 33 and he shall reign over the house of Jacob {1} for ever; and of his kingdom there shall be no end. {1} *Gr unto the ages*
- 34 And Mary said unto the angel, How shall this be, seeing I know not a man?
- 35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also {1} the holy thing which is begotten {2} shall be called the Son of God. {1} *Or that which is to be born shall be called holy, the Son of God 2) Some ancient authorities insert of thee*
- 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that {1} was called barren. {1} *Or is*
- 37 For no word from God shall be void of power.

- 38 And Mary said, Behold, the *{I}* handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. *{I} Gr bondmaid}*
- 39 ¶ And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth.
- 40 and entered into the house of Zacharias and saluted Elisabeth.
- 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit;
- 42 and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
- 43 And whence is this to me, that the mother of my Lord should come unto me?
- 44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy.
- 45 And blessed *is* she that *{I}* believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. *{I} Or believed that there shall be}*
- 46 And Mary said, My soul doth magnify the Lord,
- 47 And my spirit hath rejoiced in God my Saviour.
- 48 For he hath looked upon the low estate of his *{I}* handmaid: For behold, from henceforth all generations shall call me blessed. *{I} Gr bondmaid}*
- 49 For he that is mighty hath done to me great things; And holy is his name.
- 50 And his mercy is unto generations and generations On them that fear him.
- 51 He hath showed strength with his arm; He hath scattered the proud *{I}* in the imagination of their heart. *{I} Or by}*
- 52 He hath put down princes from *their* thrones, And hath exalted them of low degree.
- 53 The hungry he hath filled with good things; And the rich he hath sent empty away.
- 54 He hath given help to Israel his servant, That he might remember mercy
- 55 (As he spake unto our fathers) Toward Abraham and his seed for ever.
- 56 And Mary abode with her about three months, and returned unto her house.

I. PREPARATION OF THE SON OF MAN

(1:1.-4:13.)

A. THE PREFACE.

vs. 1:1-4

- 1- The Character Of The Document.
- 2- The Addressee.
- 3- The Purpose Of Writing.

B. THE ANNOUNCEMENTS.

vs. 1:5-80

- 1- John's Birth Foretold. vs. 1:5-25
 - a- The parents of John.
 - b- The angelic announcement.
 - c- Unbelief brings dumbness to Zacharias.
- 2- Jesus' Birth Foretold. vs. 26-56
 - a- Mary is informed by Gabriel.
 - b- His Name and Person is revealed.
 - c- His office.
 - d- His manner of birth.
 - e- Mary's response.
 - f- The first 2 hymns.

Luke 1 (cont.)

- 57 ¶ Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.
- 58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.
- 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father.
- 60 And his mother answered and said, Not so; but he shall be called John.
- 61 And they said unto her, There is none of thy kindred that is called by this name.
- 62 And they made signs to his father, what he would have him called.
- 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all.
- 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God.
- 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
- 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
- 67 ¶ And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,
- 68 Blessed *be* the Lord, the God of Israel; For he hath visited and wrought redemption for his people,
- 69 And hath raised up a horn of salvation for us In the house of his servant David
- 70 (As he spake by the mouth of his holy prophets that have been from of old),
- 71 Salvation from our enemies, and from the hand of all that hate us;
- 72 To show mercy towards, our fathers, And to remember his holy covenant;
- 73 The oath which he spake unto Abraham our father,
- 74 To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear,
- 75 In holiness and righteousness before him all our days.
- 76 Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways;
- 77 To give knowledge of salvation unto his people In the remission of their sins,
- 78 Because of the ^{1} tender mercy of our God, ^{2} Whereby the dayspring from on high ^{3} shall visit us, ^{1}
Or heart of mercy 2) Or Wherein 3) Many ancient authorities read hath visited us}
- 79 To shine upon them that sit in darkness and the shadow of death; To guide our feet into the way of peace.
- 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

3- John's Birth Takes Place.

vs. 57-80

- a. The third hymn--by Zacharias.
- b. The development of John.

Luke 2

- 1 ¶ Now it came to pass in those days, there went out a decree from Caesar Augustus, that all {1} the world should be enrolled. {1} *Gr the inhabited earth*
- 2 This was the first enrolment made when Quirinius was governor of Syria.
- 3 And all went to enrol themselves, every one to his own city.
- 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David;
- 5 to enrol himself with Mary, who was betrothed to him, being great with child.
- 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered.
- 7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
- 8 ¶ And there were shepherds in the same country abiding in the field, and keeping {1} watch by night over their flock. {1} *Or night-watches*
- 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.
- 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:
- 11 for there is born to you this day in the city of David a Saviour, who is {1} Christ the Lord. {1} *Or Anointed Lord*
- 12 And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.
- 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
- 14 Glory to God in the highest, And on earth {1} peace among {2} men in whom he is well pleased. {1} *Many ancient authorities read peace, good pleasure among men* 2) *Gr men of good pleasure*
- 15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this {1} thing that is come to pass, which the Lord hath made known unto us. {1} *Or saying*
- 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.
- 17 And when they saw it, they made known concerning the saying which was spoken to them about this child.
- 18 And all that heard it wondered at the things which were spoken unto them by the shepherds.
- 19 But Mary kept all these {1} sayings, pondering them in her heart. {1} *Or things*
- 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.
- 21 ¶ And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.
- 22 And when the days of their purification {1} according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord {1} *Le 12:2-6*
- 23 (as it is written in the law of the Lord, {1} Every male that openeth the womb shall be called holy to the Lord), {1} *Ex 13:2, 12*
- 24 and to offer a sacrifice according to that which is said in the law of the Lord, {1} A pair of turtledoves, or two young pigeons. {1} *Le 12:8; 5:11*
- 25 ¶ And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.
- 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.
- 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,
- 28 then he received him into his arms, and blessed God, and said,
- 29 Now lettest thou thy {1} servant depart, {2} Lord, According to thy word, in peace; {1} *Gr bondservant* 2) *Gr Master*
- 30 For mine eyes have seen thy salvation,
- 31 Which thou hast prepared before the face of all peoples;
- 32 A light for {1} revelation to the Gentiles, And the glory of thy people Israel. {1} *Or the unveiling of the Gentiles*
- 33 And his father and his mother were marvelling at the things which were spoken concerning him;
- 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against;
- 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.
- 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was {1} of a great age, having lived with a husband seven years from her virginity, {1} *Gr advanced in many days*)
- 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day.

- 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.
- 39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 40 And the child grew, and waxed strong, *{1}* filled with wisdom: and the grace of God was upon him. *{1}* *Gr becoming full of wisdom}*
- 41 ¶ And his parents went every year to Jerusalem at the feast of the passover.
- 42 And when he was twelve years old, they went up after the custom of the feast;
- 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;
- 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
- 45 and when they found him not, they returned to Jerusalem, seeking for him.
- 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the *{1}* teachers, both hearing them, and asking them questions: *{1}* *Or doctors* ; See Lu 5:17; Ac 5:34}
- 47 and all that heard him were amazed at his understanding and his answers.
- 48 And when they saw him, they were astonished; and his mother said unto him, *{1}* Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. *{1}* *Gr Child}*
- 49 And he said unto them, How is it that ye sought me? knew ye not that I must be *{1}* in my Father's house? *{1}* *Or about my Father's business; Gr in the things of my Father}*
- 50 And they understood not the saying which he spake unto them.
- 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these {1}* sayings in her heart. *{1}* *Or things }*
- 52 And Jesus advanced in wisdom and *{1}* stature, and in *{2}* favor with God and men. *{1}* *Or age 2) Or grace}*

C. THE ADVENT.

(2.)

- 1- Jesus' Birth. vs. 1-7
- a- The date.
 - b- The occasion.
- 2- The Shepherds' Adoration. vs. 8-20
- a- Purpose of this revelation.
 - b- The angel's message.
 - c- The fourth hymn--"Gloria in Excelsis."
 - d- The birth proclaimed.
- 3- The Circumcision. vs. 21
- 4- The Temple Presentation. vs. 22-38
- a- The significance.
 - b- The prophecy of Simeon. (fifth hymn)
 - c- The adoration by Anna.
- 5- The Boyhood Of Jesus. vs. 39-40
- 6- The First Passover At Jerusalem. vs. 41-52
- a- The occasion.
 - b- The significance.

Luke 3

- 1 ¶ Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,
- 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.
- 3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;
- 4 as it is written in the book of the words of Isaiah the prophet, *{1}* The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. *{1}* *Isa 40:3 ff}*
- 5 Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth;
- 6 And all flesh shall see the salvation of God.
- 7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?
- 8 Bring forth therefore fruits worthy of *{1}* repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. *{1}* *Or your repentance}*
- 9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
- 10 And the multitudes asked him, saying, What then must we do?
- 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.
- 12 And there came also *{1}* publicans to be baptized, and they said unto him, Teacher, what must we do? *{1}* *That is collectors or renters of Roman taxes}*
- 13 And he said unto them, Extort no more than that which is appointed you.
- 14 And *{1}* soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages. *{1}* *Gr soldiers on service}*
- 15 ¶ And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;
- 16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not *{1}* worthy to unloose: he shall baptize you *{2}* in the Holy Spirit and *in* fire: *{1}* *Gr sufficient 2) Or with}*
- 17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
- 18 With many other exhortations therefore preached he *{1}* good tidings unto the people; *{1}* *Or the gospel}*
- 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done,
- 20 added this also to them all, that he shut up John in prison.
- 21 ¶ Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,
- 22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.
- 23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli,
- 24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph,
- 25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai,
- 26 the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda,
- 27 the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of *{1}* Shealtiel, the *son* of Neri, *{1}* *Gr Salathiel }*
- 28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er,
- 29 the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi,
- 30 the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim,
- 31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of **Nathan**, the *son* of David,
- 32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of *{1}* Salmon, the *son* of Nahshon, *{1}* *Some ancient authorities write Sala}*

- 33 the *son* of Amminadab, {1} the *son* of {2} Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, {1} Many ancient authorities insert the *son* of Admin; and one writes Admin for Amminadab 2) Some ancient authorities write *Aram*}
- 34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor,
- 35 the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah,
- 36 the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech,
- 37 the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan,
- 38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

D. THE PRESENTATION TO ISRAEL.

(3.)

- 1- The Ministry Of John. vs. 1-20
- a- His date of ministry.
 - b- His message.
 - c- His requirements.
 - d- His announcement.
 - e- His imprisonment.
- 2- The Baptism Of Jesus. vs. 21-22
- a- The visible figure.
 - b- The audible voice.
- 3- The Genealogy Of Jesus. vs. 23-38
- a- His age at the beginning of ministry.
 - b- His descent through Mary and Heli. vs. 23

He is traced to Adam (Ish). Note Adam was a created being from the dust of the earth. (Son of God) like the angels. As we see in Ge 6:2, 6:4; Job 1:6, 2:1, 38:7; Joh 1:12; Ro 8:14; 8:19; Eph 2:10, 4:24; Php 2:15; 1Jo 3:1-2. These sons of God are all created beings, as are believers in Jesus Christ: Joh 1:12; Eph 2:10, 4:24.

- c- Eve (Ishah) was Made with the rib of Adam Gen 2:21

Luke 4

- 1 ¶ And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness
- 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.
- 3 And the devil said unto him, if thou art the Son of God, command this stone that it become *{1}* bread. *{1}* *Or a loaf}*
- 4 And Jesus answered unto him, It is written, *{1}* Man shall not live by bread alone. *{1}* *De 8:3}*
- 5 And he led him up, and showed him all the kingdoms of *{1}* the world in a moment of time. *{1}* *Gr the inhabited earth}*
- 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.
- 7 If thou therefore wilt *{1}* worship before me, it shall all be thine. *{1}* *The Greek word denotes an act of reverence, whether paid to a creature, or to the Creator (compare marginal note on Mt 2:2)}*
- 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 9 And he led him to Jerusalem, and set him on the *{1}* pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: *{1}* *Gr wing}*
- 10 for it is written, *{1}* He shall give his angels charge concerning thee, to guard thee: *{1}* *Ps 91:11, 12}*
- 11 and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.
- 12 And Jesus answering said unto him, It is said, *{1}* Thou shalt not make trial of the Lord thy God. *{1}* *De 6:16}*
- 13 And when the devil had completed every temptation, he departed from him *{1}* for a season. *{1}* *Or until}*
- 14 ¶ And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about.
- 15 And he taught in their synagogues, being glorified of all.
- 16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.
- 17 And there was delivered unto him *{1}* the book of the prophet Isaiah. And he opened the *{2}* book, and found the place where it was written, *{1}* *Or a roll 2) Or roll}*
- 18 *{1}* The Spirit of the Lord is upon me, *{2}* Because he anointed me to preach *{3}* good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, *{1}* *Isa 61:1 f 2) Or Wherefore 3) Or the gospel}*
- 19 To proclaim the acceptable year of the Lord.
- 20 And he closed the *{1}* book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. *{1}* *Or roll}*
- 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears.
- 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?
- 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.
- 24 And he said, Verily I say unto you, No prophet is acceptable in his own country.
- 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;
- 26 and unto none of them was Elijah sent, but only to *{1}* Zarephath, in the land of Sidon, unto a woman that was a widow. *{1}* *Gr Sarepta}*
- 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.
- 28 And they were all filled with wrath in the synagogue, as they heard these things;
- 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.
- 30 But he passing through the midst of them went his way.

E. THE ATTESTATION.

vs. 4:1-13

- 1- His Equipment. vs. 1.
- 2- His First Test. vs. 2-4.
 - a- The temptation.
 - b- The reply.
- 3- Second Test. vs. 5-8.
 - a- The temptation.
 - b- The reply.
- 4- Third Test. vs. 9-12.
 - a- The temptation.
 - b- The reply.

II. MINISTRATION OF THE SON OF MAN

4:14 - 9:50.

A. HIS MINISTRY REJECTED AT NAZARETH

4:14-30.

- 1- His Messiahship Declared.
- 2- Rejected On Basis Of Being Joseph's Son.
- 3- The Rejection Explained.
- 4- The Attempted Murder.

Luke 4 (Cont.)

- 31 ¶ And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day:
- 32 and they were astonished at his teaching; for his word was with authority.
- 33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice,
- 34 *{1}* Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. *{1}* *Or Let alone*
- 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.
- 36 And amazement came upon all, and they spake together, one with another, saying, What is *{1}* this word? for with authority and power he commandeth the unclean spirits, and they come out. *{1}* *Or this word, that with authority...come out?*
- 37 And there went forth a rumor concerning him into every place of the region round about.
- 38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.
- 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
- 40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
- 41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
- 42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.
- 43 But he said unto them, I must preach *{1}* the good tidings of the kingdom of God to the other cities also: for therefore was I sent. *{1}* *Or the gospel*
- 44 And he was preaching in the synagogues of *{1}* Galilee. *{1}* *Very many ancient authorities read Judaea*

Luke 5

- 1 ¶ Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;
- 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.
- 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.
- 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.
- 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.
- 6 And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking;
- 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.
- 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
- 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken;
- 10 and so were also *{1}* James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt *{2}* catch men. *{1}* *Or Jacob 2) Gr take alive*
- 11 And when they had brought their boats to land, they left all, and followed him.

B. HIS AUTHORITY DEMONSTRATED

(4:31.-6:11.)

- | | |
|------------------------------------|------------|
| 1- His Power Over <u>Demons</u> . | vs. 32-37 |
| 2- His Power Over <u>Disease</u> . | vs. 38-44 |
| 3- His Power Over <u>Nature</u> . | vs. 5:1-11 |
| a- The miracle. | |
| b- The purpose. | |

Luke 5 (cont.)

- 12 ¶ And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
- 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.
- 14 And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, *{1}* according as Moses commanded, for a testimony unto them. *{1}* *Le 13:49; 14:2 ff*
- 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.
- 16 But he withdrew himself in the deserts, and prayed.
- 17 ¶ And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him *{1}* to heal. *{1}* *Gr that he should heal; Many ancient authorities read that he should heal them*
- 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.
- 19 And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.
- 20 And seeing their faith, he said, Man, thy sins are forgiven thee.
- 21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?
- 22 But Jesus perceiving their *{1}* reasonings, answered and said unto them, *{2}* Why reason ye in your hearts? *{1}* *Or questionings 2) Or What*
- 23 Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?
- 24 But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.
- 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.
- 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.
- 27 ¶ And after these things he went forth, and beheld a *{1}* publican, named Levi, sitting at the place of toll, and said unto him, Follow me. *{1}* *See marginal note on Lu 3:12*
- 28 And he forsook all, and rose up and followed him.
- 29 And Levi made him a great feast in his house: and there was a great multitude of *{1}* publicans and of others that were sitting at meat with them. *{1}* *See marginal note on Lu 3:12*
- 30 And *{1}* the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the *{2}* publicans and sinners? *{1}* *Or the Pharisees and the scribes among them 2) See marginal note on Lu 3:12*
- 31 And Jesus answering said unto them, They that are *{1}* in health have no need of a physician; but they that are sick. *{1}* *Gr sound*
- 32 I am not come to call the righteous but sinners to repentance.
- 33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.
- 34 And Jesus said unto them, Can ye make the *{1}* sons of the bride-chamber fast, while the bridegroom is with them? *{1}* *That is companions of the bridegroom*
- 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.
- 36 And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
- 37 And no man putteth new wine into old *{1}* wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. *{1}* *That is skins used as bottles*
- 38 But new wine must be put into fresh wine-skins.
- 39 And no man having drunk old wine desireth new; for he saith, The old is *{1}* good. *{1}* *Many ancient authorities read better*

- 4- His Power Over Defilement. vs. 5:12-46
 - a- The method of healing.
 - b- The significance.
- 5- His Power To Forgive Sins. vs. 17-26
 - a- The investigating committee.
 - b- Jesus challenges the religious leaders.
 - c- He demonstrates His deity.
- 6- His Power To Command Sinners. vs. 27-29
 - a- The call of Levi.
 - b- The feast of Levi.
- 7- His Power Over Traditions. vs. 33-39
 - a- The failure to fast.
 - b- Parable of the Bridegroom.
 - c- Parable of the New Patch.
 - d- Parable of the New Wine.

Luke 6

- 1 ¶ Now it came to pass on a {1} sabbath, that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands. {1} *Many ancient authorities insert second-first*
- 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day?
- 3 And Jesus answering them said, {1} Have ye not read even this, what David did, when he was hungry, he, and they that were with him; {1} *1 Sa 21:6*
- 4 how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?
- 5 And he said unto them, The Son of man is lord of the sabbath.
- 6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered.
- 7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him.
- 8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth.
- 9 And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?
- 10 And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored.
- 11 But they were filled with {1} madness; and communed one with another what they might do to Jesus. {1} *Or foolishness*
- 12 ¶ And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.
- 13 And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles:
- 14 Simon, whom he also named Peter, and Andrew his brother, and {1} James and John, and Philip and Bartholomew, {1} *Or Jacob*
- 15 and Matthew and Thomas, and {1} James *the son of Alphaeus*, and Simon who was called the Zealot, {1} *Or Jacob*
- 16 and Judas *the {1} son of {2} James*, and Judas Iscariot, who became a traitor; {1} *Or, brother; See Jude 1. 2) Or Jacob* }
- 17 and he came down with them, and stood on a level place, and a great multitude of his disciples, **and a great number of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;**
- 18 and they that were troubled with unclean spirits were healed.
- 19 **And all the multitude** sought to touch him; for power came forth from him, and healed *them* all.
- 20 ¶ **And He lifted up his eyes on His disciples, and said,** Blessed *are* ye poor: for yours is **the kingdom of God**.
- 21 Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.
- 22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake.
- 23 Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.
- 24 But woe unto you that are rich! for ye have received your consolation.
- 25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep.
- 26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
- 27 ¶ But I say unto you that hear, Love your enemies, do good to them that hate you,
- 28 bless them that curse you, pray for them that despitefully use you.
- 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.
- 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.
- 31 And as ye would that men should do to you, do ye also to them likewise.
- 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them.
- 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.
- 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.
- 35 But love your enemies, and do *them* good, and lend, {1} never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. {1} *Some ancient authorities read despairing of no man*
- 36 Be ye merciful, even as your Father is merciful.

- 37 ¶ And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:
- 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.
- 39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?
- 40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.
- 41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
- 43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.
- 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
- 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
- 46 And why call ye me, Lord, Lord, and do not the things which I say?
- 47 Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like:
- 48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: *{1}* because it had been well builded. *{1}* *Many ancient authorities read for it had been founded upon the rock; as in Mt 7:25}*
- 49 But he that *{1}* heareth, and *{2}* doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great. *{1}* *Gr heard 2)* *Gr did not}*

- 8- His Power Over The Sabbath. vs. 6:1-11
- a- Preserving health on the Sabbath. vs. 1-5
- b- Healing on the Sabbath. vs. 6-11

C. HIS MINISTRY WITH THE TWELVE. (6:12.-9:50.)

- 1- The Twelve Chosen As Apostles. vs. 12-16
- 2- The Sermon On The Plain. vs.17-49
- a- The addressees. vs. 12-16
- b- The four beatitudes. vs. 20-25
- c- The four woes. vs. 24-26
- d- The third dimension of love. vs. 27-36
- e- New attitude toward neighbors. vs. 37-45
- f- The test of true discipleship. vs. 46-49

Note vs. 30 “the kingdom of God”, and Mat 5:3 “the Kingdom of Heaven”.

Many have pontificated on their differences in meaning, but please check ^x

section 1.2.11 “A Correct Definition of a word substituted for the word itself will not modify the meaning of the text.”

Luke 7

- 1 ¶ After he had ended all his sayings in the ears of the people, he entered into Capernaum.
- 2 And a **certain centurion's** *{1}* **servant**, who was *{2}* dear unto him, was sick and at the point of death. *{1}* *Gr bondservant* 2) Or *precious to him; Or honorable with him*
- 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his *{1}* servant *{2}*. *{1}* *Gr δοῦλος: bondservant* *{2}* *Gr διασώζω: A Medical term: cure one who is sick, bring him through. A proper term for Dr. Luke.*
- 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldst do this for him;
- 5 for he loveth our nation, and himself built us our synagogue.
- 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not *{1}* worthy that thou shouldst come under my roof: *{1}* *Gr sufficient*
- 7 wherefore neither thought I myself worthy to come unto thee: but say *{1}* the word, and my *{2}* servant shall be healed. *{1}* *Gr with a word* 2) Or *boy*
- 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my *{1}* servant, Do this, and he doeth it. *{1}* *Gr bondservant*
- 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, **I have not found so great faith, no, not in Israel.**
- 10 And they that were sent, returning to the house, found the *{1}* servant whole. *{1}* *Gr bondservant*
- 11 ¶ And it came to pass *{1}* soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. *{1}* *Many ancient authorities read on the next day*
- 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.
- 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
- 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.
- 15 And he that was dead sat up, and began to speak. And he gave him to his mother.
- 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.
- 17 And this report went forth concerning him in the whole of Judaea, and all the region round about.
- 18 And the disciples of John told him of all these things.
- 19 ¶ And John calling unto him *{1}* two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? *{1}* *Gr certain two*
- 20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?
- 21 In that hour he cured many of diseases and *{1}* plagues and evil spirits; and on many that were blind he bestowed sight. *{1}* *Gr scourges*
- 22 And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have *{1}* good tidings preached to them. *{1}* *Or the gospel*
- 23 And blessed is he, whosoever shall find no occasion of stumbling in me.
- 24 And when **the messengers of John** were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
- 25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.
- 26 **But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.**
- 27 **This is he of whom it is written, *{1}* Behold, I send my messenger before thy face, Who shall prepare thy way before thee. *{1}* *Mal 3:1***
- 28 I say unto you, Among them that are born of women there is none greater than John: **yet he that is *{1}* but little in the kingdom of God is greater than he.** *{1}* *Gr lesser*
- 29 And all the people when they heard, and the *{1}* publicans, justified God, *{2}* being baptized with the baptism of John. *{1}* *See marginal note on Lu 3:12. 2) Or having been*
- 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, *{1}* being not baptized of him. *{1}* *Or not having been*
- 31 Whereunto then shall I liken the men of this generation, and to what are they like?
- 32 They are like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.
- 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon.
- 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of *{1}* publicans and sinners! *{1}* *See marginal note on Lu 3:12*

- 35 And wisdom {1} is justified of all her children. {1} Or was}
- 36 ¶ And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and {1} sat down to meat. {1} Or reclined at table}
- 37 And behold, a woman who was in the city, a sinner; and when she knew that he was {1} sitting at meat in the Pharisee's house, she brought {2} an alabaster cruse of ointment, {1} Or reclining at table 2) Or a flask}
- 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and {1} kissed his feet, and anointed them with the ointment. {1} Gr kissed much}
- 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were {1} a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. {1} Some ancient authorities read the prophet; See Joh 1:21, 25}
- 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.
- 41 A certain lender had two debtors: the one owed five hundred {1} shillings, and the other fifty. {1} The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.}
- 42 When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?
- 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.
- 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.
- 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to {1} kiss my feet. {1} Gr kiss much}
- 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment.
- 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
- 48 And he said unto her, Thy sins are forgiven.
- 49 And they that {1} sat at meat with him began to say {2} within themselves, Who is this that even forgiveth sins? {1} Gr reclined 2) Or among}
- 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

- 3- The Centurion's Servant Healed vs. 7:1-10
- a- The great faith of a foreigner.
 - b- The significance of the episode.
- 4- Raising The Widow's Son. vs. 11-17
- 5- The Reassurance For John The Baptist. vs. 18-35
- a- John's doubts expressed.
 - b- Jesus' identity confirmed.
 - c- John's identity confirmed.
 - 1) His character.
 - 2) His office.
 - 3) Significance of his rejection.
- 6- The Parable On Forgiveness. vs. 36-50
(The Lender and Two Debtors)
- a- The occasion.
 - b- The story.
 - c- The lesson.

Luke 8

- 1 ¶ And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the *{1}* good tidings of the kingdom of God, and with him the twelve, *{1}* Or *gospel* }
- 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,
- 3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto *{1}* them of their substance. *{1}* Many ancient authorities read *him* }
- 4 ¶ And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:
- 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.
- 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
- 7 And other fell amidst the thorns; and the thorns grew with it, and choked it.
- 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.
- 9 And his disciples asked him what this parable might be.
- 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.
- 11 Now the parable is this: The seed is the word of God.
- 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.
- 13 And those on the rock *are* they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.
- 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with *{1}* patience. *{1}* Or *steadfastness* }
- 16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light.
- 17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light.
- 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he *{1}* thinketh he hath. *{1}* Or *seemeth to have* }
- 19 And there came to him his mother and brethren, and they could not come at him for the crowd.
- 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee.
- 21 But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it.
- 22 ¶ Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.
- 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy.
- 24 And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.
- 25 And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?
- 26 And they arrived at the country of the *{1}* Gerasenes, which is over against Galilee. *{1}* Many ancient authorities read *Gergesenes* others *Gadarenes*; and so in verse 37 }
- 27 And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs.
- 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.
- 29 For he was commanding the unclean spirit to come out from the man. For *{1}* oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. *{1}* Or *of a long time* }
- 30 And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him.
- 31 And they entreated him that he would not command them to depart into the abyss.
- 32 Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave.
- 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.
- 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country.
- 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.

- 36 And they that saw it told them how he that was possessed with demons was *{1}* made whole. *{1}* Or saved}
- 37 And all the people of the country of the Gerasenes round about asked him to depart from them, for they were holden with great fear: and he entered into a boat, and returned.
- 38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying,
- 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.
- 40 ¶ And as Jesus returned, the multitude welcomed him; for they were all waiting for him.
- 41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house;
- 42 for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him.
- 43 And a woman having an issue of blood twelve years, who *{1}* had spent all her living upon physicians, and could not be healed of any, *{1}* Some ancient authorities omit had spent all her living upon physicians, and }
- 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanchd.
- 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, *{1}* and they that were with him, Master, the multitudes press thee and crush thee. *{1}* Some ancient authorities omit and they that were with him }
- 46 But Jesus said, Some one did touch me; for I perceived that power had gone forth from me.
- 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.
- 48 And he said unto her, Daughter, thy faith hath *{1}* made thee whole; go in peace. *{1}* Or saved thee }
- 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher.
- 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be *{1}* made whole. *{1}* Or saved }
- 51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.
- 52 And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth.
- 53 And they laughed him to scorn, knowing that she was dead.
- 54 But he, taking her by the hand, called, saying, Maiden, arise.
- 55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat.
- 56 And her parents were amazed: but he charged them to tell no man what had been done.

7- Jesus Emphasizes His New Relationship.

vs. 8:1-21.

- a- The parable of The Sower.
 - 1) The lesson.
 - 2) The significance for Israel.
- b- The parable of The Lamp on the Stand.
 - 1) The point of the parable.
 - 2) The danger suggested.
- c- The "faith" relation seen as preeminent.

8- His Fresh Display Of Power.

vs. 8:22-56.

- a- The storm stilled.
- b- The demoniac healed in Gadara. vs. 26-39.
 - 1) What was the demon's purpose here?
 - 2) What was Jesus' purpose?
- c- Jairus' daughter is healed. vs. 40-42; 49-55.
 - 1) Instruction for Jairus.
 - 2) Instruction for the disciples.

Luke 9

- 1 ¶ And he called the twelve together, and gave them power and authority over all demons, and to cure diseases.
- 2 And he sent them forth to preach the kingdom of God, and to heal *{1}* the sick. *{1}* *Some ancient authorities omit the sick*
- 3 And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.
- 4 And into whatsoever house ye enter, there abide, and thence depart.
- 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.
- 6 And they departed, and went throughout the villages, preaching the *{1}* gospel, and healing everywhere. *{1}* *Or good tidings*
- 7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead;
- 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.
- 9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
- 10 ¶ And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.
- 11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured.
- 12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place.
- 13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.
- 14 For they were about five thousand men. And he said unto his disciples, Make them *{1}* sit down in companies, about fifty each. *{1}* *Gr recline*
- 15 And they did so, and made them all sit down.
- 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
- 17 And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
- 18 ¶ And it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am?
- 19 And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen again.
- 20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.
- 21 But he charged them, and commanded *them* to tell this to no man;
- 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
- 23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.
- 24 For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.
- 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?
- 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.
- 27 But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.
- 28 ¶ And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.
- 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.
- 30 And behold, there talked with him two men, who were Moses and Elijah;
- 31 who appeared in glory, and spake of his *{1}* decease which he was about to accomplish at Jerusalem. *{1}* *Or departure*
- 32 Now Peter and they that were with him were heavy with sleep: but *{1}* when they were fully awake, they saw his glory, and the two men that stood with him. *{1}* *Or having remained awake*
- 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three *{1}* tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. *{1}* *Or booths*
- 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

- 35 And a voice came out of the cloud, saying, This is *{1}* my Son, my chosen: hear ye him. *{1}* *Many ancient authorities read my beloved Son*; See Mt 17:5; Mr 9:7}
- 36 And when the voice *{1}* came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen. *{1}* *Or was past*}
- 37 ¶ And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.
- 38 And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child:
- 39 and behold, a spirit taketh him, and he suddenly crieth out; and it *{1}* teareth him that he foameth, and it hardly departeth from him, bruising him sorely. *{1}* *Or convulseth }*
- 40 And I besought thy disciples to cast it out; and they could not.
- 41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.
- 42 And as he was yet a coming, the demon *{1}* dashed him down, and *{2}* tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. *{1}* *Or rent him 2) Or convulsed*}
- 43 ¶ And they were all astonished at the majesty of God. But while all were marvelling at all the things which he did, he said unto his disciples,
- 44 Let these words sink into your ears: for the Son of man shall be *{1}* delivered up into the hands of men. *{1}* *Or betrayed*}
- 45 But they understood not this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.
- 46 And there arose a *{1}* reasoning among them, which of them was the *{2}* greatest. *{1}* *Or questioning 2) Gr greater*}
- 47 But when Jesus saw the *{1}* reasoning of their heart, he took a little child, and set him by his side, *{1}* *Or questioning*}
- 48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is *{1}* least among you all, the same is great. *{1}* *Gr lesser*}
- 49 And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.
- 50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

9- The Twelve Sent Out To Preach. vs. 9:1-9

- a- The solicitation.
- b- To whom sent.

10- Feeding The 5000. vs. 9:10-17

- a- The occasion.
- b- The lesson for the disciples.

11- Revelations For His On. vs. 18-36

- a- His deity revealed.
 - b- His cross revealed.
 - c- His glory revealed.
- What lesson did the disciples here learn?

12- The Disciples Are Further Challenged. vs. 9:37-50

- a- The impotence of professionalism.
- b- The second death announcement.
- c- The argument and clarification of greatness.
- d- The partisan spirit rebuked.

Luke 9 (cont.)

- 51 ¶ And it came to pass, when the days *{1}* were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, *{1}* *Gr were being fulfilled }*
- 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
- 53 And they did not receive him, because his face was *as though he were* going to Jerusalem.
- 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? *{1}* *{1}* *Many ancient authorities add even as Elijah did; Compare 2 Ki 1:10-12}*
- 55 But he turned, and rebuked them. *{Some ancient authorities add and said. Ye know not what manner of spirit ye are of. Some, but fewer, add also For the Son of man came not to destroy men's lives but to save them. Compare Lu 19:10; Joh 3:17; 12:47}*
- 56 And they went to another village.
- 57 ¶ And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest.
- 58 And Jesus said unto him, The foxes have holes, and the birds of the heaven *have {1}* nests; but the Son of man hath not where to lay his head. *{1}* *Gr lodging-places}*
- 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
- 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.
- 61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
- 62 But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Luke 10

- 1 ¶ Now after these things the Lord appointed seventy *{1}* others, and sent them two and two before his face into every city and place, whither he himself was about to come. *{1}* *Many ancient authorities add and two; and so in verse 17}*
- 2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.
- 3 Go your ways; behold, I send you forth as lambs in the midst of wolves.
- 4 Carry no purse, no wallet, no shoes; and salute no man on the way.
- 5 And into whatsoever house ye shall *{1}* enter, first say, Peace *be* to this house. *{1}* *Or enter first, say}*
- 6 And if a son of peace be there, your peace shall rest upon *{1}* him: but if not, it shall turn to you again. *{1}* *Or it}*
- 7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.
- 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
- 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
- 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,
- 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.
- 12 I say unto you, it shall be more tolerable in that day for Sodom, than for that city.
- 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the *{1}* mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. *{1}* *Gr powers}*
- 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you.
- 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.
- 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
- 17 ¶ And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.
- 18 And he said unto them, I beheld Satan fallen as lightning from heaven.
- 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.
- 20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
- 21 In that same hour he rejoiced *{1}* in the Holy Spirit, and said, I *{2}* thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; *{3}* for so it was well-pleasing in thy sight. *{1}* *Or by 2) Or praise 3) Or that}*
- 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*.
- 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see:
- 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

III. REJECTION OF THE SON OF MAN

(9:51.-19:27.)

(This section is called the "Travelogue" or "Great Insertion" of Luke h

A. HIS MINISTRY IN DEPARTING GALILEE

vs. 9:51-10:38

- 1- Rejection In Samaria. vs. 51-56
- 2- Rejection By Typical Individuals. vs. 57-62
(Note His stress on complete dedication.)
 - a- Do not expect material riches.
 - b- Do not put human ties first.
 - c- Do not look back.
- 3- The Seventy Are Sent Forth. vs. 10:1-24
 - a- Sent to individual sheep.
 - b- Sent to heal and preach.
 - c- The cities of Galilee are condemned.
 - d- The instruction upon returning from the tour. vs. 17-24

Luke 10 (comt.)

- 25 ¶ And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?
- 26 And he said unto him, What is written in the law? how readest thou?
- 27 And he answering said, *{1}* Thou shalt love the Lord thy God *{2}* with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; *{3}* and thy neighbor as thyself. *{1}* *De 6:5. 2) Gr from 3) Le 19:18}*
- 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
- 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor?
- 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.
- 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.
- 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.
- 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,
- 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.
- 35 And on the morrow he took out two *{1}* shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. *{1}* *See marginal note on Lu 7:41}*
- 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?
- 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.
- 38 ¶ Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.
- 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.
- 40 But Martha was *{1}* cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. *{1}* *Gr distracted}*
- 41 But the Lord answered and said unto her, *{1}* Martha, Martha, thou art anxious and troubled about many things: *{1}* *A few ancient authorities read Martha, Martha, thou art troubled; Mary hath chosen etc}*
- 42 *{1}* but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her. *{1}* *Many ancient authorities read but few things are needful, or one}*

4- The Parable Of The Good Samaritan.

vs. 10:25-37.

- a- The occasion and question of eternal life.
- b- Jesus' use of the law.
- c- The question as to loving one's neighbor.
- d- Jesus' answer in the parable.
- e- The further implications of the parable.

B. HIS MINISTRY TO DISCIPLES.

10:39 - 11:13.)

1- To Mary And Martha.

vs. 39-42.

- a- The need for communion emphasized.

Luke 11

- 1 ¶ And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.
- 2 And he said unto them, When ye pray, say, *{1}* Father, Hallowed be thy name. Thy kingdom come. *{2}* *{1}* Many ancient authorities read *Our Father, who art in heaven*; See Mt 6:9. 2) Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Mt 6:10}
- 3 Give us day by day *{1}* our daily bread. *{1}* *Gr our bread for the coming day*; Or *our needful bread*; as in Mt 6:11 }
- 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation. *{Many ancient authorities add but deliver us from the evil one (or from evil)*; See Mt 6:13 }
- 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;
- 6 for a friend of mine is come to me from a journey, and I have nothing to set before him;
- 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?
- 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him *{1}* as many as he needeth. *{1}* Or *whatsoever things* }
- 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 11 And of which of you that is a father shall his son ask *{1}* a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? *{1}* *Some ancient authorities omit a loaf, and he give him a stone? or* }
- 12 Or *if* he shall ask an egg, will he give him a scorpion?
- 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?
- 14 ¶ And he was casting out a demon *that was dumb*. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled.
- 15 But some of them said, *{1}* By *{2}* Beelzebub the prince of the demons casteth he out demons. *{1}* Or *In 2)* *Gr Beelzebub* }
- 16 And others, trying *him*, sought of him a sign from heaven.
- 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; *{1}* and a house *divided* against a house falleth. *{1}* Or *and house falleth upon house* }
- 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons *{1}* by *{2}* Beelzebub. *{1}* Or *In 2)* *Gr Beelzebub* }
- 19 And if I *{1}* by *{2}* Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. *{1}* Or *In 2)* *Gr Beelzebub* }
- 20 But if I by the finger of God cast out demons, then is the kingdom of God come upon you.
- 21 When the strong *man* fully armed guardeth his own court, his goods are in peace:
- 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.
- 23 He that is not with me is against me; and he that gathereth not with me scattereth.
- 24 The unclean spirit when *{1}* he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. *{1}* Or *it* }
- 25 And when *{1}* he is come, *{1}* he findeth it swept and garnished. *{1}* Or *it* }
- 26 Then goeth *{1}* he, and taketh *to him* seven other spirits more evil than *{2}* himself; and they enter in and dwell there: and the last state of that man becometh worse than the first. *{1}* Or *it 2)* Or *itself* }
- 27 ¶ And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.
- 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- 29 ¶ And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.
- 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.
- 31 The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, *{1}* a greater than Solomon is here. *{1}* *Gr more than* }
- 32 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, *{1}* a greater than Jonah is here. *{1}* *Gr more than* }
- 33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.
- 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

35 Look therefore whether the light that is in thee be not darkness.

36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

- 2- The Lord's Prayer. vs. 11:1-13
- a- The proper approach of prayer. vs. 1-4
 - 1) The new address.
 - 2) Seeking God's glory.
 - 3) Seeking God's will.
 - 4) Seeking God's aid.
 - b- The need for persistence in prayer. vs. 5-10
 - 1) Parable of the Importunate Friend.
 - 2) The varying approaches.
 - c- The concern of the Father. vs. 11-13

C. HIS MINISTRY IN VIEW OF REJECTION

(11:14.-13:25.)

- 1- The Demon ,Libt, Out And The Blasphemy. vs. 11:14-23
- a- Jesus is accused of blasphemy.
 - b- His defense.
 - c- His conclusion.
- 2- The Parable Of The Unclean Spirit. vs. 11:24-26
- a- The reformation.
 - b- The refusal of Messiah.
 - c- The result.
- 3- The New Relation Of Faith Stressed. vs. 11:27-28
- 4- Jesus' Refusal Of Further Signs. vs. 29-32
A final sign to be given.
- 5- The Warning Of Rejecting Light. vs. 33-37
Note the principle enunciated. State it.

Luke 12

- 1 ¶ In the mean time, when {1} the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to {2} say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. {1} *Gr the myriads of 2*) Or say unto his disciples, *First of all beware ye*
- 2 But there is nothing covered up, that shall not be revealed; and hid, that shall not be known.
- 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.
- 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
- 5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath {1} power to cast into {2} hell; yea, I say unto you, Fear him. {1} *Or authority 2*) *Gr Gehenna*
- 6 Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God.
- 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.
- 8 And I say unto you, Every one who shall confess {1} me before men, {2} him shall the Son of man also confess before the angels of God: {1} *Gr in me 2*) *Gr in him*
- 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God.
- 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.
- 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say:
- 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.
- 13 ¶ And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.
- 14 But he said unto him, Man, who made me a judge or a divider over you?
- 15 And he said unto them, Take heed, and keep yourselves from all covetousness: {1} for a man's life consisteth not in the abundance of the things which he possesseth. {1} *Or for even in a man's abundance his life is not from the things which he possesseth*
- 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
- 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
- 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.
- 19 And I will say to my {1} soul, {1} Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. {1} *Or life*
- 20 But God said unto him, Thou foolish one, this night {1} is thy {2} soul required of thee; and the things which thou hast prepared, whose shall they be? {1} *Gr they require thy soul 2*) *Or life*
- 21 So is he that layeth up treasure for himself, and is not rich toward God.
- 22 ¶ And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* {1} life, what ye shall eat; nor yet for your body, what ye shall put on. {1} *Or soul*
- 23 For the {1} life is more than the food, and the body than the raiment. {1} *Or soul*
- 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!
- 25 And which of you by being anxious can add a cubit unto {1} the measure of his life? {1} *Or his stature*
- 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?
- 27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.
- 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?
- 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.
- 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.
- 31 Yet seek ye {1} his kingdom, and these things shall be added unto you. {1} *Many ancient authorities read the kingdom of God*
- 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
- 33 Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.
- 34 For where your treasure is, there will your heart be also.**

6- Jesus Denounces The Leaders.

vs. 11:37 - 12:34

- a- The Pharisees' hypocrisy. vs. 37-44.
- b- The lawyers' obstruction of entrance into kingdom. vs. 45-54.
- c- The Pharisees' evil doctrines. 12:1-12.
 - 1) The declaration.
 - 2) The exhortation.
- d- The proper attitude toward riches. vs. 12:13-34.
 - 1) Beware of covetousness.
(Parable of the Rich Fool). vs. 16-31
 - 2) Trust the Father for daily provision.
 - 3) Seek God's interests first.

Luke 12 (cont.)

- 35 Let your loins be girded about, and your lamps burning;
- 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.
- 37 Blessed are those {1} servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. {1} *Gr bondservants*
- 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*.
- 39 {1} But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be {2} broken through. {1} *Or But this ye know* 2) *Gr digged through*
- 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.
- 41 ¶ And Peter said, Lord, speakest thou this parable unto us, or even unto all?
- 42 And the Lord said, Who then is {1} the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? {1} *Or the faithful steward, the wise man whom etc*
- 43 Blessed is that {1} servant, whom his lord when he cometh shall find so doing. {1} *Gr bondservant*
- 44 Of a truth I say unto you, that he will set him over all that he hath.
- 45 But if that {1} servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; {1} *Gr bondservant*
- 46 the lord of that {1} servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall {2} cut him asunder, and appoint his portion with the unfaithful. {1} *Gr bondservant* 2) *Or severely scourge him*
- 47 And that {1} servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; {1} *Gr bondservant*
- 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.
- 49 I came to cast fire upon the earth; and {1} what do I desire, if it is already kindled? {1} *Or how would I that it were already kindled!*
- 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!
- 51 **Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division:**
- 52 for there shall be from henceforth five in one house divided, three against two, and two against three.
- 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.
- 54 ¶ And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.
- 55 And when ye see a south wind blowing, ye say, There will be a {1} scorching heat; and it cometh to pass. {1} *Or hot wind*
- 56 Ye hypocrites, ye know how to {1} interpret the face of the earth and the heaven; but how is it that ye know not how to {1} interpret this time? {1} *Gr prove*
- 57 And why even of yourselves judge ye not what is right?
- 58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the {1} officer, and the {1} officer shall cast thee into prison. {1} *Gr exactor*
- 59 I tell you, Nay: but, except ye repent, ye shall all in like manner perish.

7- Jesus Enjoins Disciplined Service.

vs. 12:35-59.

- a- Be diligent in service.
- b- Faithfulness reveals character.
- c- Rewards for disobedient servants.
- d- Proportionate responsibility stressed.
- e- Jesus to be a divider of men.

Luke 13

- 1 ¶ Now there were some present at that very season who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
- 2 And he answered and said unto them, Think ye that these Galilaeans were sinners above all the Galilaeans, because they have suffered these things?
- 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish.
- 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were *{1}* offenders above all the men that dwell in Jerusalem? *{1}* *Gr debtors }*
- 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- 6 ¶ And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.
- 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?
- 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
- 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.
- 10 ¶ And he was teaching in one of the synagogues on the sabbath day.
- 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.
- 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.
- 13 And he laid his hands upon her: and immediately she was made straight, and glorified God.
- 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.
- 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the *{1}* stall, and lead him away to watering? *{1}* *Gr manger }*
- 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?
- 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.
- 18 ¶ He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?
- 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.
- 20 And again he said, Whereunto shall I liken the kingdom of God?
- 21 It is like unto leaven, which a woman took and hid in three *{1}* measures of meal, till it was all leavened. *{1}* *See marginal note on Mt 13:33 }*
- 22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.
- 23 ¶ And one said unto him, Lord, are they few that are saved? And he said unto them,
- 24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be *{1}* able. *{1}* *Or able, when once }*
- 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;
- 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets;
- 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.
- 28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.
- 29 And they shall come from the east and west, and from the north and south, and shall *{1}* sit down in the kingdom of God. *{1}* *Gr recline }*
- 30 And behold, there are last who shall be first, and there are first who shall be last.
- 31 ¶ In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee.
- 32 And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I *{1}* am perfected. *{1}* *Or end my course }*
- 33 Nevertheless I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.
- 34 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!
- 35 Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

8- The Primacy Of Repentance Over Ritual

(13.)

- a. Repentance Enjoined For All . vs. 1-5
- b. The Parable Of The Fig Tree. vs. 6-9
 - 1) The suggestion of a final opportunity.
 - 2) The further implication.
- c. Healing On The Sabbath. vs. 10-17
How rigid was the Sabbath command?
- d. Two Parables On Kingdom Growth. vs. 18-21
 - 1) The Mustard Seed.
 - 2) The Leavening of Meal. {Remember: “not from **outward force** but from **inward source!**” NEC}
- e. The Need For Preparation. vs. 22-30
 - 1) The peril of following crowds.
 - 2) The inclusion of Gentiles in the kingdom.
- f. The Coming Desolation Of Jerusalem. vs. 31-35

Luke 14

- 1 ¶ And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.
- 2 And behold, there was before him a certain man that had the dropsy.
- 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?
- 4 But they held their peace. And he took him, and healed him, and let him go.
- 5 And he said unto them, Which of you shall have *{1}* an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? *{1}* *Many ancient authorities read a son; See Lu 13:15}*
- 6 And they could not answer again unto these things.
- 7 ¶ And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,
- 8 When thou art bidden of any man to a marriage feast, *{1}* sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, *{1}* *Gr recline not }*
- 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.
- 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that *{1}* sit at meat with thee. *{1}* *Gr recline; Compare Lu 7:36, 37 margin}*
- 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
- 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.
- 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:
- 14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.
- 15 ¶ And when one of them that *{1}* sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. *{1}* *Gr reclined; Compare Lu 7:36, 37 margin}*
- 16 But he said unto him, A certain man made a great supper; and he bade many:
- 17 and he sent forth his *{1}* servant at supper time to say to them that were bidden, Come; for *all* things are now ready. *{1}* *Gr bondservant}*
- 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused.
- 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.
- 20 And another said, I have married a wife, and therefore I cannot come.
- 21 And the *{1}* servant came, and told his lord these things. Then the master of the house being angry said to his *{1}* servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. *{1}* *Gr bondservant}*
- 22 And the *{1}* servant said, Lord, what thou didst command is done, and yet there is room. *{1}* *Gr bondservant}*
- 23 And the lord said unto the *{1}* servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. *{1}* *Gr bondservant }*
- 24 For I say unto you, that none of those men that were bidden shall taste of my supper.
- 25 ¶ Now there went with him great multitudes: and he turned, and said unto them,
- 26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple.
- 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it?
- 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,
- 30 saying, This man began to build, and was not able to finish.
- 31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?
- 32 Or else, while the other is yet a great way off, he sendeth an ambassador, and asketh conditions of peace.
- 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.
- 34 Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?
- 35 It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

D. HIS MINISTRY TO OUTCASTS**(14.-16.)**

- 1- Healing On The Sabbath. vs. 14:1-6.
- 2- Blessings For The Humble. vs. 7-15.
 - a- Advice for those bidden. vs. 7-11.
 - b- Advice for the bidder or hosts. vs. 12-14.
- 3- The Parable Of The Great Supper And Unreceptive Guests. vs. 15-24.
 - a- Rejection by Israel.
 - b- Invitation to the outcasts. {or as an Army unit in the first WW was named, "The Here We Comes". NEC}
- 4- Stringency In Discipleship Is Emphasized. vs. 14:25-35.
 - a- The need for decisive commitment. vs. 25-27..
 - b- The need of counting the cost. vs. 28-32.
 - c- The need of renouncing all else. vs. 33.
 - d- The need of a clear testimony. vs. 34-35.

Luke 15

- 1 ¶ Now all the {1} publicans and sinners were drawing near unto him to hear him. {1} *See marginal note on Lu 3:12*
- 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
- 3 And he spake unto them this parable, saying,
- 4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
- 5 And when he hath found it, he layeth it on his shoulders, rejoicing.
- 6 And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.
- 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.
- 8 Or what woman having ten {1} pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? {1} *Gr drachma*, a coin worth about eight pence, or sixteen cents}
- 9 And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.
- 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- 11 ¶ And he said, A certain man had two sons:
- 12 and the younger of them said to his father, Father, give me the portion of {1} *thy* substance that falleth to me. And he divided unto them his living. {1} *Gr the*}
- 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.
- 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
- 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
- 16 And he would fain {1} have filled his belly with {2} the husks that the swine did eat: and no man gave unto him. {1} *Many ancient authorities read have been filled* 2) *Gr the pods of the carob tree*}
- 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!
- 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:
- 19 I am no more worthy to be called your son: make me as one of thy hired servants.
- 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and {1} kissed him. {1} *Gr kissed him much*; See Lu 7:38, 45}
- 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. {*Some ancient authorities add make me as one of thy hired servants*; See verse 19}
- 22 But the father said to his {1} servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: {1} *Gr bondservants* }
- 23 and bring the fatted calf, and kill it, and let us eat, and make merry:
- 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
- 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
- 26 And he called to him one of the servants, and inquired what these things might be.
- 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 28 But he was angry, and would not go in: and his father came out, and entreated him.
- 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends:
- 30 but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.
- 31 And he said unto him, {1} Son, thou art ever with me, and all that is mine is thine. {1} *Gr Child*}
- 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

5- Three Parables On Seeking The Lost

(15.)

- a- The Lost Sheep. vs. 1-7
- 1) Note the addressees.
 - 2) Note the purpose of these parables.
 - 3) The lesson.
- b- The Lost Coin. vs. 8-10
- 1) The lesson.
 - 2) The particular emphasis.
- c- The Lost or Prodigal Son. vs. 11-32
- 1) The action of the younger son. {with respect to gentiles?} vs. 11-24
 - a) What the parable teaches. {God Accepts those who truly Repent!}
 - b) What the parable does not teach. {God accepts riotous living and a spendthrift.}
 - 2) The action of the elder son. {with respect to Israel?} vs. 25-32
 - a) His legalistic life.
 - b) His self-righteous attitude.
 - c) His failure in the weightier matters.

Luke 16

- 1 ¶ And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods.
- 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.
- 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.
- 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
- 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?
- 6 And he said, A hundred *{1}* measures of oil. And he said unto him, Take thy *{2}* bond, and sit down quickly and write fifty. *{1}* *Gr baths*, the bath being a Hebrew measure. See Eze 45:10, 11, 14. 2) *Gr writings*}
- 7 Then said he to another, And how much owest thou? And he said, A hundred *{1}* measures of wheat. He saith unto him, Take thy *{2}* bond, and write fourscore. *{1}* *Gr cors*, the cor being a Hebrew measure; See Eze 45:14. 2) *Gr writings*}
- 8 And his lord commended *{1}* the unrighteous steward because he had done wisely: for the sons of this *{2}* world are for their own generation wiser than the sons of the light. *{1}* *Gr the steward of unrighteousness* 2) *Or age*}
- 9 And I say unto you, Make to yourselves friends *{1}* by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. *{1}* *Gr out of*}
- 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.
- 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- 12 And if ye have not been faithful in that which is another's, who will give you that which is *{1}* your own? *{1}* *Some ancient authorities read our own*}
- 13 No *{1}* servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. *{1}* *Gr household-servant*}
- 14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.
- 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.
- 16 The law and the prophets were until John: from that time the *{1}* gospel of the kingdom of God is preached, and every man entereth violently into it. *{1}* *Or good tidings*; compare Lu 3:18}
- 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.
- 18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.
- 19 ¶ Now there was a certain rich man, and he was clothed in purple and fine linen, *{1}* faring sumptuously every day: *{1}* *Or living in mirth and splendor every day*}
- 20 and a certain beggar named Lazarus was laid at his gate, full of sores,
- 21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores.
- 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
- 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
- 25 But Abraham said, *{1}* Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. *{1}* *Gr Child*}
- 26 And *{1}* besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. *{1}* *Or in all these things*}
- 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;
- 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- 29 But Abraham saith, They have Moses and the prophets; let them hear them.
- 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.
- 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

6- Instruction On The Use Of Wealth.

(16.)

- a- Parable of The Unjust Steward. vs. 16:1-13
 - 1) What is the logic of this parable?
 - 2) What is the lesson?
- b- Parable of Making Friends.
- c- The Pharisees' perverted values. vs. 14-18
- d- Parable of The Rich Man and Lazarus. vs. 16:19-31
 - 1) Note what the story emphasizes in the two men.
 - 2) Note two lessons that it teaches.

Luke 17

- 1 ¶ And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!
- 2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.
- 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.
- 4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
- 5 And the apostles said unto the Lord, Increase our faith.
- 6 And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.
- 7 But who is there of you, having a *{1}* servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; *{1}* *Gr bondservant*
- 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- 9 Doth he thank the *{1}* servant because he did the things that were commanded? *{1}* *Gr bondservant*
- 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable *{1}* servants; we have done that which it was our duty to do. *{1}* *Gr bondservants*
- 11 ¶ And it came to pass, *{1}* as they were on the way to Jerusalem, that he was passing *{2}* along the borders of Samaria and Galilee. *{1}* *Or as he was* 2) *Or through the midst of etc*
- 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:
- 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us.
- 14 And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.
- 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;
- 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.
- 17 And Jesus answering said, Were not the ten cleansed? but where are the nine?
- 18 *{1}* Were there none found that returned to give glory to God, save this *{2}* stranger? *{1}* *Or There were none found...save this stranger.* 2) *Or alien*
- 19 And he said unto him, Arise, and go thy way: thy faith hath *{1}* made thee whole. *{1}* *Or saved thee*
- 20 ¶ And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation:
- 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is *{1}* within you. *{1}* *Or in the midst of you*
- 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- 23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*:
- 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be *{1}* in his day. *{1}* *Some ancient authorities omit in his day*
- 25 But first must he suffer many things and be rejected of this generation.
- 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.
- 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
- 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;
- 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:
- 30 after the same manner shall it be in the day that the Son of man is revealed.
- 31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.
- 32 Remember Lot's wife.
- 33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall *{1}* preserve it. *{1}* *Gr save it alive*
- 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left.
- 35 There shall be two women grinding together; the one shall be taken, and the other shall be left.
- 36 *{Some ancient authorities add verse 36 There shall be two men in the field; the one shall be taken, and the other shall be left. See Mt 24:40}*
- 37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the *{1}* eagles also be gathered together. *{1}* *Or vultures* }

E- HIS FURTHER MINISTRY TO THE DISCIPLES**(17.-19:27.)**

- 1- Servants Are To Give And Take No Offense. vs. 17:1-6
 - a- Must expect occasions of stumbling.
 - b- But never be the one to offend.
 - c- Be frank and ready to forgive.
 - d- Consider the quality of faith rather than quantity.
- 2- Servants Are Not To Serve For Men's Praise. vs. 7-10
- 3- Servants Are To Be Thankful. vs. 11-19
- 4- Servants Are To Be Watchful. vs. 20-37
 - a- The Pharisees' inquiry as to the coming of the kingdom.
 - b- The kingdom is described as first of all internal.
 - c- The time of its manifestation is to be postponed. vs. 22
 - d- The kingdom will eventually come suddenly. vs. 24
 - e- The kingdom will come in a time of indifference.
 - f- Its coming will constitute a time of separation.
 - g- Its presence is to be localized in Palestine. vs. 37

Luke 18

- 1 ¶ And he spake a parable unto them to the end that they ought always to pray, and not to faint;
 2 saying, There was in a city a judge, who feared not God, and regarded not man:
 3 and there was a widow in that city; and she came oft unto him, saying, *{1}* Avenge me of mine adversary. *{1}* Or *Do me justice of*; and so in verses 5, 7, 8}
 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
 5 yet because this widow troubleth me, I will avenge her, *{1}* lest she *{2}* wear me out by her continual coming. *{1}* Or *lest at last by her coming she wear me out* 2) *Gr bruise*
 6 And the Lord said, Hear what *{1}* the unrighteous judge saith. *{1}* *Gr the judge of unrighteousness*
 7 And shall not God avenge his elect, that cry to him day and night, *{1}* and yet he is longsuffering over them? *{1}* Or *and is he slow to punish on their behalf?* }
 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find *{1}* faith on the earth? *{1}* Or *the faith*
 9 ¶ And he spake also this parable unto certain who trusted in themselves that they were righteous, and set *{1}* all others at nought: *{1}* *Gr the rest*
 10 Two men went up into the temple to pray; the one a Pharisee, and the other a *{1}* publican. *{1}* See marginal note on Lu 3:12}
 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this *{1}* publican. *{1}* See marginal note on Lu 3:12}
 12 I fast twice in the week; I give tithes of all that I get.
 13 But the *{1}* publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, *{2}* be thou merciful to me *{3}* a sinner. *{1}* See marginal note on Lu 3:12. 2) Or *be thou propitiated* 3) Or *the sinner*
 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.
 15 ¶ And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.
 16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for *{1}* to such belongeth the kingdom of God. *{1}* Or *of such is* }
 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
 18 ¶ And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life?
 19 And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God.
 20 Thou knowest the commandments, *{1}* Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. *{1}* Ex 20:12-16; De 5:16-20}
 21 And he said, All these things have I observed from my youth up.
 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
 23 But when he heard these things, he became exceeding sorrowful; for he was very rich.
 24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!
 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.
 26 And they that heard it said, Then who can be saved?
 27 But he said, The things which are impossible with men are possible with God.
 28 And Peter said, Lo, we have left *{1}* our own, and followed thee. *{1}* Or *our own* homes; See Joh 19:27}
 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake,
 30 who shall not receive manifold more in this time, and in the *{1}* world to come eternal life. *{1}* Or *age*}

- 31 ¶ And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man.
- 32 For he shall be *{I}* delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: *{I}* Or *betrayed*
- 33 and they shall scourge and kill him: and the third day he shall rise again.
- 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.
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- 5- Servants Are To Be Prayerful. vs. 18:1-14
- a- The Father hears the persistent. vs. 1-8
(Parable of the Judge and Persistent Woman)
 - b- The Father hears the humble. vs. 9-14
(Parable of The Pharisee and Publican Praying)
Note what the parable teaches and what it does not.
- 6- Entrance To The Kingdom Clarified. vs. 15-30
- a- The need for childlike faith. vs. 17
 - b- The need for removing obstacles to faith. vs. 18-27
 - c- The rewards for sacrificial service. vs. 28-30
- 7- The Third Death Announcement. vs. 31-34

Luke 18 (cont.)

- 35 ¶ And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging:
 36 and hearing a multitude going by, he inquired what this meant.
 37 And they told him, that Jesus of Nazareth passeth by.
 38 And he cried, saying, Jesus, thou son of David, have mercy on me.
 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.
 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.
 42 And Jesus said unto him, Receive thy sight; thy faith hath *{1}* made thee whole. *{1} Or saved thee*
 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Luke 19

- 1 ¶ And he entered and was passing through Jericho.
 2 And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich.
 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.
 5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house.
 6 And he made haste, and came down, and received him joyfully.
 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
 8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
 10 For the Son of man came to seek and to save that which was lost.
 11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.
 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
 13 And he called ten *{1}* servants of his, and gave them ten *{2}* pounds, and said unto them, Trade ye *herewith* till I come. *{1} Gr bondservants 2) Mina, here translated a pound, is equal to one hundred drachmas; See Lu 15:8*
 14 But his citizens hated him, and sent an embassy after him, saying, We will not that this man reign over us.
 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these *{1}* servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. *{1} Gr bondservants*
 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.
 17 And he said unto him, Well done, thou good *{1}* servant: because thou wast found faithful in a very little, have thou authority over ten cities. *{1} Gr bondservant*
 18 And the second came, saying, Thy pound, Lord, hath made five pounds.
 19 And he said unto him also, Be thou also over five cities.
 20 And *{1}* another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: *{1} Gr the other*
 21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.
 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked *{1}* servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; *{1} Gr bondservant*
 23 then wherefore gavest thou not my money into the bank, and *{1}* I at my coming should have required it with interest? *{1} Or I should have gone and required*
 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.
 25 And they said unto him, Lord, he hath ten pounds.

26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

8- Instruction From Jericho To Jerusalem

(18:35.-19:27.)

- a- The blind man healed. vs. 35-43
- b- Salvation for Zacchaeus. vs. 19:1-10
- c- The parable of The Ten Pounds. vs. 11-27
 - 1) The story.
 - 2) The principal lesson.
 - 3) The implications or overtones.

Luke 19 (cont.)

- 28 ¶ And when he had thus spoken, he went on before, going up to Jerusalem.
- 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,
- 30 saying, Go your way into the village over against *you*; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.
- 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
- 32 And they that were sent went away, and found even as he had said unto them.
- 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
- 34 And they said, The Lord hath need of him.
- 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.
- 36 And as he went, they spread their garments in the way.
- 37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the *{1}* mighty works which they had seen; *{1} Gr powers}*
- 38 saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
- 39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.
- 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
- 41 ¶ And when he drew nigh, he saw the city and wept over it,
- 42 saying, *{1}* If thou hadst known in *{2}* this day, even thou, the things which belong unto *{3}* peace! but now they are hid from thine eyes. *{1} Or O that thou hadst known* 2) Some ancient authorities read *this thy day* 3) Some ancient authorities read *thy peace*}
- 43 For the days shall come upon thee, when thine enemies shall cast up a *{1}* bank about thee, and compass thee round, and keep thee in on every side, *{1} Gr palisade}*
- 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
- 45 And he entered into the temple, and began to cast out them that sold,
- 46 saying unto them, It is written, *{1}* And my house shall be a house of prayer: but *{2}* ye have made it a den of robbers. *{1} Isa 56:7. 2) Jer 7:11}*
- 47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:
- 48 and they could not find what they might do; for the people all hung upon him, listening.

IV. HUMILIATION OF THE SON OF MAN

(19:28.-21:56.)

A. HIS PRESENTATION IN LOWLINESS TO JERUSALEM

vs. 19:28-44.

1- The Entry And Acclamation.

vs. 28-40.

a- Significance of the colt.

b- Significance of the occasion.

2- The Lamentation And Prediction.

vs. 19:41-44.

B. HIS INDIGNATION IN THE TEMPLE

vs. 19:45-48.

Luke 20

- 1 ¶ And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the *{1}* gospel, there came upon him the chief priests and the scribes with the elders; *{1}* *Or good tidings*; compare Lu 3:18}
- 2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?
- 3 And he answered and said unto them, I also will ask you a *{1}* question; and tell me: *{1}* *Gr word*}
- 4 The baptism of John, was it from heaven, or from men?
- 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?
- 6 But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet.
- 7 And they answered, that they knew not whence *it was*.
- 8 And Jesus said unto them, Neither tell I you by what authority I do these things.
- 9 ¶ And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.
- 10 And at the season he sent unto the husbandmen a *{1}* servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. *{1}* *Gr bondservant*}
- 11 And he sent yet another *{1}* servant: and him also they beat, and handled him shamefully, and sent him away empty. *{1}* *Gr bondservant*}
- 12 And he sent yet a third: and him also they wounded, and cast him forth.
- 13 And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.
- 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours.
- 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?
- 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, *{1}* God forbid. *{1}* *Gr Be it not so*}
- 17 But he looked upon them, and said, What then is this that is written, *{1}* The stone which the builders rejected, The same was made the head of the corner? *{1}* *Ps 118:22*}
- 18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.
- 19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.
- 20 ¶ And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the *{1}* rule and to the authority of the governor. *{1}* *Or ruling power*}
- 21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God:
- 22 Is it lawful for us to give tribute unto Caesar, or not?
- 23 But he perceived their craftiness, and said unto them,
- 24 Show me a *{1}* denarius. Whose image and superscription hath it? And they said, Caesar's. *{1}* *See marginal note on Lu 7:41*}
- 25 And he said unto them, Then render unto Caesar the things that are Caesar's, and unto God the things that are God's.
- 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.
- 27 ¶ And there came to him certain of the Sadducees, they that say that there is no resurrection;
- 28 and they asked him, saying, Teacher, *{1}* Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. *{1}* *De 25:5*}
- 29 There were therefore seven brethren: and the first took a wife, and died childless;
- 30 and the second:
- 31 and the third took her; and likewise the seven also left no children, and died.

- 32 Afterward the woman also died.
- 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.
- 34 And Jesus said unto them, The sons of this *{1}* world marry, and are given in marriage: *{1}* *Or age*
- 35 but they that are accounted worthy to attain to that *{1}* world, and the resurrection from the dead, neither marry, nor are given in marriage: *{1}* *Or age*
- 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.
- 37 But that the dead are raised, even Moses showed, in *{1}* *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. *{1}* *Ex 3:6*
- 38 Now he is not the God of the dead, but of the living: for all live unto him.
- 39 ¶ And certain of the scribes answering said, Teacher, thou hast well said.
- 40 For they durst not any more ask him any question.
- 41 And he said unto them, How say they that the Christ is David's son?
- 42 For David himself saith in the book of Psalms, *{1}* The Lord said unto my Lord, Sit thou on my right hand, *{1}* *Ps 110:1*
- 43 Till I make thine enemies the footstool of thy feet.
- 44 David therefore calleth him Lord, and how is he his son?
- 45 And in the hearing of all the people he said unto his disciples,
- 46 Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts;
- 47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

C. HIS CONFRONTATION IN THE TEMPLE

(20.)

- 1- His Authority Questioned. vs. 1-8
- 2- The Parable Of The Vineyard And Wicked Husbandmen vs. 9-18
 - a- Israel's history reviewed.
 - b- Israel's diabolic plans.
 - c- The nation's coming judgment.
- 3- The Question Of Tribute To Caesar vs. 19-26
 - a- The designed trap.
 - b- The principle enunciated.
- 4- The Sadducees' Question On The Resurrection vs. 27-38
 - a- The facts of the resurrection.
 - b- The point of His argument.
- 5- Jesus Challenges The Logic Of The Scribes vs. 39-44
 - a- His unanswered question.
 - b- His condemnation of the scribes.
 - c- He commends the widow's gift by contrast.

Luke 21

- 1 ¶ And he looked up, *{1}* and saw the rich men that were casting their gifts into the treasury. *{1} Or and saw them that...treasury, and they were rich}*
- 2 And he saw a certain poor widow casting in thither two mites.
- 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all:
- 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.
- 5 ¶ And as some spake of the temple, how it was adorned with goodly stones and offerings, he said,
- 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.
- 7 And they asked him, saying, Teacher, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass?
- 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them.
- 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.
- 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom;
- 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.
- 12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, *{1}* bringing you before kings and governors for my name's sake. *{1} Gr you being brought}*
- 13 It shall turn out unto you for a testimony.
- 14 Settle it therefore in your hearts, not to meditate beforehand how to answer:
- 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.
- 16 But ye shall be *{1}* delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you *{2}* shall they cause to be put to death. *{1} Or betrayed 2) Or shall they put to death}*
- 17 And ye shall be hated of all men for my name's sake.
- 18 And not a hair of your head shall perish.
- 19 In your *{1}* patience ye shall win your *{2}* souls. *{1} Or steadfastness 2) Or lives}*
- 20 ¶ But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.
- 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.
- 22 For these are days of vengeance, that all things which are written may be fulfilled.
- 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the *{1}* land, and wrath unto this people. *{1} Or earth }*
- 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- 25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;
- 26 men *{1}* fainting for fear, and for expectation of the things which are coming on *{2}* the world: for the powers of the heavens shall be shaken. *{1} Or expiring 2) Gr the inhabited earth}*
- 27 And then shall they see the Son of man coming in a cloud with power and great glory.
- 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.
- 29 ¶ And he spake to them a parable: Behold the fig tree, and all the trees:
- 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
- 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
- 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished.
- 33 Heaven and earth shall pass away: but my words shall not pass away.
- 34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:
- 35 for *so* shall it come upon all them that dwell on the face of all the earth.
- 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.
- 37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet.
- 38 And all the people came early in the morning to him in the temple, to hear him.

D. HIS OLIVET DISCOURSE**(21.)**

- 1- The Discourse Precipitated. vs. 5-7
 - a- Jesus' woeful prediction.
 - b- The twofold question.

- 2- The End-Time Characterized. vs. 8-11
 - a- False Christ.
 - b- National upheavals.
 - c- Natural disasters.

- 3- **A Parenthesis On The Immediate Future.** vs. 12-24
 - a- The faithful to endure great persecution.
 - b- Jerusalem to be destroyed.
 - c- "This people" to be scattered and captives in all nations.
 - d- Jerusalem to be trodden down until conclusion of the "times of the Gentiles."

- 4- The Second Coming Described. vs. 25-28
 - a- Signs in heaven to be seen.
 - b- Son of Man's coming to be seen.
 - c- Signs to be a signal of hope for the faithful.

- 5- Exhortation To Watchfulness. vs. 29-33
 - a- Be aware of the "signs of spring" as in fig tree.
 - b- The faithful remnant will be preserved to see the coming of the kingdom.

- 6- Exhortation To Faithfulness. vs. 34-38
 - a- The kingdom will come suddenly.
 - b- The faithful will escape much of the divine judgment.

Luke 22

- 1 ¶ Now the feast of unleavened bread drew nigh, which is called the Passover.
- 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.
- 3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve.
- 4 And he went away, and communed with the chief priests and captains, how he might *{1}* deliver him unto them.
{1} Or betray}
- 5 And they were glad, and covenanted to give him money.
- 6 And he consented, and sought opportunity to *{1}* deliver him unto them *{2}* in the absence of the multitude. *{1} Or betray 2) Or without tumult}*
- 7 ¶ And the day of unleavened bread came, on which the passover must be sacrificed.
- 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.
- 9 And they said unto him, Where wilt thou that we make ready?
- 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.
- 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
- 12 And he will show you a large upper room furnished: there make ready.
- 13 And they went, and found as he had said unto them: and they made ready the passover.
- 14 And when the hour was come, he sat down, and the apostles with him.
- 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
- 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.
- 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:
- 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.
- 19 And he took *{1}* bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body *{2}* which is given for you: this do in remembrance of me. *{1} Or a loaf 2) Some ancient authorities omit which is given for you...which is pouted out for you}*
- 20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.
- 21 ¶ But behold, the hand of him that *{1}* betrayeth me is with me on the table. *{1} See verse 4}*
- 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is *{1}* betrayed! *{1} See verse 4}*
- 23 And they began to question among themselves, which of them it was that should do this thing.
- 24 And there arose also a contention among them, which of them was accounted to be *{1}* greatest. *{1} Gr greater}*
- 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.
- 26 But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.
- 27 For which is greater, he that *{1}* sitteth at meat, or he that serveth? is not he that *{1}* sitteth at meat? but I am in the midst of you as he that serveth. *{1} Gr reclineth}*
- 28 But ye are they that have continued with me in my temptations;
- 29 and *{1}* I appoint unto you a kingdom, even as my Father appointed unto me, *{1} Or I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink etc}*
- 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.
- 31 Simon, Simon, behold, Satan *{1}* asked to have you, that he might sift you as wheat: *{1} Or obtained you by asking}*
- 32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.
- 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death.
- 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
- 35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.
- 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; *{1}* and he that hath none, let him sell his cloak, and buy a sword. *{1} Or and he that hath no sword, let him sell his cloak, and buy one}*
- 37 For I say unto you, that this which is written must be fulfilled in me, *{1}* And he was reckoned with transgressors: for that which concerneth me hath *{2}* fulfilment. *{1} Isa 53:12. 2) Gr end}*
- 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
- 39 ¶ And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.
- 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.
- 41 And he was parted from them about a stone's cast; and he kneeled down and prayed,

42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 *{1}* And there appeared unto him an angel from heaven, strengthening him. *{1}* *Many ancient authorities omit verses 43, 44}*

44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,

46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

E. HIS FINAL PASSOVER AND PREPARATION.

(22:1-46.)

- 1- The Betrayal Planned. vs. 1-6
Note what it accomplished.
- 2- The Last Passover. vs. 7-18
- 3- The Lord's Supper Instituted. vs. 19-20
 - a- Bread symbolized His body.
 - b- The cup symbolized His blood or death.
- 4- The Betrayal Announced. vs. 21-23
- 5- The Contention And Exhortation. vs. 24-30
 - a- The world's standard of greatness.
 - b- The kingdom standard of greatness.
- 6- Peter's Denial Foretold. vs. 31-34
- 7- The Grim Warning Of Conflict. vs. 35-38
Why "buy a sword"?
- 8- The Garden Prayer. vs. 39-46
 - a- What was its purpose for the Son?
 - b- What was its purpose for the disciples?

Luke 22 (cont.)

- 47 ¶ While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.
- 48 But Jesus said unto him, Judas, *{1}* betrayest thou the Son of man with a kiss? *{1}* See verse 4}
- 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?
- 50 And a certain one of them smote the *{1}* servant of the high priest, and struck off his right ear. *{1}* *Gr bondservant}*
- 51 But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him.
- 52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?
- 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
- 54 ¶ And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off.
- 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.
- 56 And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with him.
- 57 But he denied, saying, Woman, I know him not.
- 58 And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.
- 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaeen.
- 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
- 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice.
- 62 And he went out, and wept bitterly.
- 63 ¶ And the men that held *{1}* Jesus mocked him, and beat him. *{1}* *Gr him}*
- 64 And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee?
- 65 And many other things spake they against him, reviling him.
- 66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying,
- 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe:
- 68 and if I ask *you*, ye will not answer.
- 69 But from henceforth shall the Son of man be seated at the right hand of the power of God.
- 70 And they all said, Art thou then the Son of God? And he said unto them, *{1}* Ye say that I am. *{1}* *Or Ye say it, because I am}*
- 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

Luke 23

- 1 ¶ And the whole company of them rose up, and brought him before Pilate.
- 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king.
- 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.
- 4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man.
- 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place.
- 6 But when Pilate heard it, he asked whether the man were a Galilaeen.
- 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
- 8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some *{1}* miracle done by him. *{1}* *Gr sign}*
- 9 And he questioned him in many words; but he answered him nothing.
- 10 And the chief priests and the scribes stood, vehemently accusing him.
- 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.
- 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.
- 13 ¶ And Pilate called together the chief priests and the rulers and the people,
- 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him:
- 15 no, nor yet Herod: for *{1}* he sent him back unto us; and behold, nothing worthy of death hath been done by him. *{1}* *Many ancient authorities read I sent you to him}*

16 I will therefore chastise him, and release him.

17 *{Many ancient authorities insert verse 17 Now he must needs release unto them at the feast one prisoner.*

Compare Mt 27:15; Mr 15:6; Joh 18:39. Others add the same words after verse 19.}

18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:—

19 one who for a certain insurrection made in the city, and for murder, was cast into prison.

20 And Pilate spake unto them again, desiring to release Jesus;

21 but they shouted, saying, Crucify, crucify him.

22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him:
I will therefore chastise him and release him.

23 But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.

24 And Pilate gave sentence that what they asked for should be done.

25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

F. HIS ARREST AND TRIAL

(22:47.-23:26.)

1- The Betrayal And Arrest.

vs. 47-53

Note Luke's contribution to this episode.

2- The Denial By Peter.

vs. 54-62

3- The Mockery.

vs. 63-65

4- The Religious Trial And Condemnation.

vs. 66-71

Note Reason for condemnation here.

5- The Civil Trial.

vs. 23:1-25

a- Before Pilate.

vs. 1-6

Accused of treason.

b- Before Herod.

vs. 7-12

Why the silence?

c- Before Pilate again.

vs. 13-25

Note Pilate's frustration.

Luke 23 (cont.)

- 26 ¶ And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.
- 27 And there followed him a great multitude of the people, and of women who bewailed and lamented him.
- 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
- 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.
- 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
- 31 For if they do these things in the green tree, what shall be done in the dry?
- 32 ¶ And there were also two others, malefactors, led with him to be put to death.
- 33 And when they came unto the place which is called *{1}* The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. *{1}* *According to the Latin Calvary, which has the same meaning.*
- 34 *{1}* And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. *{1}* *Some ancient authorities omit And Jesus said, Father, forgive them; for they know not what they do.*
- 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.
- 36 And the soldiers also mocked him, coming to him, offering him vinegar,
- 37 and saying, If thou art the King of the Jews, save thyself.
- 38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.
- 39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
- 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?
- 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
- 42 And he said, Jesus, remember me when thou comest *{1}* in thy kingdom. *{1}* *Some ancient authorities read into thy kingdom*
- 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.
- 44 ¶ And it was now about the sixth hour, and a darkness came over the whole *{1}* land until the ninth hour, *{1}* *Or earth*
- 45 *{1}* the sun's light failing: and the veil of the *{2}* temple was rent in the midst. *{1}* *Gr the sun failing*
2) *Or sanctuary*
- 46 *{1}* And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. *{1}* *Or And when Jesus had cried with a loud voice, he said*
- 47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
- 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.
- 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.
- 50 ¶ And behold, a man named Joseph, who was a councillor, a good and righteous man
- 51 (he had not consented to their counsel and deed), *a man* of Arimathaea, a city of the Jews, who was looking for the kingdom of God:
- 52 this man went to Pilate, and asked for the body of Jesus.
- 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.
- 54 And it was the day of the Preparation, and the sabbath *{1}* drew on. *{1}* *Gr began to dawn*
- 55 And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.
- 56 And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

G. HIS CRUCIFIXION AND BURIAL**(23:26-56.)**

- 1- Assisted By Simon Of Cyrene With The Cross. vs. 26
- 2- Jesus Foretells Coming Judgment For Israel. vs. 27-31
- 3- The Crucifixion On Calvary. vs. 32-33
- 4- Jesus' Display Of Mercy And The Mockery. vs. 34-38
Was Jesus' prayer for their forgiveness effectual?
- 5- The Repentant Thief. vs. 39-43
- 6- The Three Hours Of Darkness. vs. 44-49
 - a- The darkness.
 - b- The rent veil of the temple.
 - c- The dismissal of His Spirit.
 - d- The testimony of an official observer.
- 7- The Burial. vs. 50-56

Luke 24

- 1 ¶ But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
- 2 And they found the stone rolled away from the tomb.
- 3 And they entered in, and found not the body *{1}* of the Lord Jesus. *{1}* *Some ancient authorities omit of the Lord Jesus}*
- 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:
- 5 and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye *{1}* the living among the dead? *{1}* *Gr him that liveth}*
- 6 *{1}* He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, *{1}* *Some ancient authorities omit He is not here, but is risen}*
- 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.
- 8 And they remembered his words,
- 9 and returned *{1}* from the tomb, and told all these things to the eleven, and to all the rest. *{1}* *Some ancient authorities omit from the tomb}*
- 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.
- 11 And these words appeared in their sight as idle talk; and they disbelieved them.
- 12 *{1}* But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he *{2}* departed to his home, wondering at that which was come to pass. *{1}* *Some ancient authorities omit verse 12. 2) Or departed, wondering with himself}*
- 13 ¶ And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.
- 14 And they communed with each other of all these things which had happened.
- 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.
- 16 But their eyes were holden that they should not know him.
- 17 And he said unto them, *{1}* What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. *{1}* *Gr What words are these that ye exchange one with another}*
- 18 And one of them, named Cleopas, answering said unto him, *{1}* Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? *{1}* *Or Dost thou sojourn alone in Jerusalem, and knowest thou not the things}*
- 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people:
- 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.
- 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.
- 22 Moreover certain women of our company amazed us, having been early at the tomb;
- 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.
- 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.
- 25 And he said unto them, O foolish men, and slow of heart to believe *{1}* in all that the prophets have spoken! *{1}* *Or after}*
- 26 Behooved it not the Christ to suffer these things, and to enter into his glory?
- 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.
- 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further.
- 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.
- 30 And it came to pass, when he had sat down with them to meat, he took the *{1}* bread and blessed; and breaking *it* he gave to them. *{1}* *Or loaf}*
- 31 And their eyes were opened, and they knew him; and he vanished out of their sight.
- 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?
- 33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
- 34 saying, The Lord is risen indeed, and hath appeared to Simon.

- 35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
- 36 ¶ And as they spake these things, he himself stood in the midst of them, *{1}* and saith unto them, *Peace be unto you. {1} Some ancient authorities omit and saith unto them, Peace be unto you}*
- 37 But they were terrified and affrighted, and supposed that they beheld a spirit.
- 38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?
- 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.
- 40 *{1}* And when he had said this, he showed them his hands and his feet. *{1} Some ancient authorities omit verse 40}*
- 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?
- 42 And they gave him a piece of a broiled fish. *{Many ancient authorities add and a honeycomb}*
- 43 And he took it, and ate before them.
- 44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.
- 45 Then opened he their mind, that they might understand the scriptures;
- 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;
- 47 and that repentance *{1}* and remission of sins should be preached in his name unto all the *{2}* nations, beginning from Jerusalem. *{1} Some ancient authorities read unto 2) Or nations. Beginning from Jerusalem, ye are witnesses}*
- 48 Ye are witnesses of these things.
- 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.
- 50 ¶ And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.
- 51 And it came to pass, while he blessed them, he parted from them, *{1}* and was carried up into heaven. *{1} Some ancient authorities omit and was carried up into heaven }*
- 52 And they *{1}* worshipped him, and returned to Jerusalem with great joy: *{1} Some ancient authorities omit worshiped him, and; See marginal note on Lu 4:7}*
- 53 and were continually in the temple, blessing God.

V. RESURRECTION OF THE SON OF MAN.

(24.)

A. HE OPENED GRAVE.

vs. 1-12.

- 1- Report Of The Twomen.
- 2- Response Of The Disciples.

B. THE OPENED SCRIPTURES.

vs. 13-29.

Note His reprimand.

C. THE OPENED UNDERSTANDING.

vs. 30-49.

- 1- He Revealed Himself.
- 2- He Revealed His Commission.

D. THE OPENED HEAVEN.

vs. 50-53.

QUESTIONS ON LUKE

- 1- What is the internal evidence that Luke the Physician did write this Gospel?
- 2- In what way is he different from all other Bible writers?
- 3- To whom was the Gospel of Luke written in general?
- 4- Name several unique features of the context of Luke as compared with Matthew and Mark.
- 5- What is his special emphasis in presenting the Person of Christ?
- 6- What is seen to be the purpose of John the Baptist as the forerunner?
- 7- Who spoke the words of the five hymns in chapters 1 and 2, and how were they all inspired?
- 8- Name several elements in the nativity story that Luke alone records.
- 9- How is the adoration of the Christ Child in Luke different from that in Matthew?
- 10- What significance do you see in the first trip of Jesus to the Jerusalem Passover?
- 11- What is John's emphasis as to the requirements for baptism?
- 12- Differentiate the presenting of Jesus' genealogy by Luke from that by Matthew.
- 13- Why is the relation of Jesus to the Holy Spirit so greatly emphasized by Luke?
- 14- What apostolic view of theology is evident in Luke's presentation?
- 15- At what point in Jesus' ministry following baptism does Luke begin his presentation?
- 16- Why was Jesus rejected at Nazareth specifically?
- 17- What prerogative of Christ first antagonized the Pharisees (chapter 5)?

- 18- What is the significance of the parable of the Patch and the Wineskin?
- 19- What clarification did Christ make concerning the Sabbath (chapter 6)?
- 20- What point does Jesus make in the parable of the creditor and two debtors in 7:36-50?
- 21- Name three or four significant things that take place in chapter 9.
- 22- What section of Luke is called "the great insertion" or "travelogue"?
- 23- Name several things that characterize this large section.
- 24- What is the significant point of the parable of the Good Samaritan in the historical context?
- 25- What is the point of the parable of the Importunate Friend (11:5-10)?
- 26- What is the point of the parable of the Rich Fool (12:16-34)?
- 27- What emphasis do you note in chapter 14?
- 28- What is the basic point of the three parables of chapter 15?
- 29- What is the point of the parable of the Rich Man and Lazarus (chapter 16)?
- 30- What lesson is learned from the salvation story of Zacchaeus (chapter 19:1-10)?
- 31- What is emphasized in the parable of the Ten Pounds (chapter 19)?
- 32- Whom did Christ confront in the temple (chapter 20)?
- 33- What question of the disciples does Luke record Jesus as emphasizing in His answer (chapter 21)?
- 34- What point does Jesus make in noting that Moses called the Lord the God of Abraham, Isaac, and Jacob (20:37)?

- 35- How was Judas a help to the Pharisees in his betrayal?

- 36- What emphasis is shown in the garden prayer (22:39-46)?

- 37- For what was Christ condemned in the religious trial?

- 38- Why was Christ silent before Herod?

- 39- Divide the cross experience into two parts.

- 40- For what does Christ reprimand the disciples after the resurrection, and what injunction does He give them concerning witnessing after He departs?

Copy these 3 pages, type your answers, and hand in or send by email to swede@thecfbc.com

ENDNOTES

- [1] W. E. Vine, *AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS*, 1952.
- [2] Mackie, *HASTINGS BIBLE DICTIONARY*.
- [3] N. Carlson, *HERMENEUTICS, An Antidote For 21st Century Cultic And Mind Control Phenomena*, Section 3.11.2.2
- [4] N. Carlson, *THE SPIRITUALS – A Fact Book*, Appendix A, pp 188-189, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.
- [5] *IBID* Table 03. A Table Of Spiritual Gifts, etc.
- [6] N. Carlson, *HERMENEUTICS, An Antidote For 21st Century Cult Phenomena*, Section 1.2.11 pp 11.
Or, Clinton Lockhart – *PRINCIPLES OF INTERPRETATION*, Appendix C.

THE BOOK OF ACTS
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
Dr. Stanley Ellisen, Beloved Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

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THE BOOK OF ACTS

Introduction

I. Authorship.

- A- Title: The preface implies it signifies the "Acts of the Risen Lord through the Holy Spirit." The title "Acts of the Apostles," given by Clement, Origen, etc., is somewhat inappropriate, since most of the apostles are not mentioned as to service.
- B- Though anonymous, it is universally assigned to Luke.
- 1- The preface relates the book directly to Luke's introduction. The same classical style is used.
 - 2- Many medical terms are used here as in Luke.
 - 3- The "We" sections suggest Luke (16:10-17; 20:5-21:18; 27:1-28:16). Note the other possibilities eliminated:
 - a- Timothy (20:4, 5, "These waited for us").
 - b- Silas (17:10; "We" is not used when Silas is present).
 - c- Titus (He was with Paul in Jerusalem, Galatians 2:1, but the third person is used in Acts 15 of this occasion).

II. Historical Setting.

A- Date and place of writing.

It was probably written at or near Rome during and following Paul's first imprisonment there. This is inferred because of the abrupt close of the book and because of no reference to the severe Neronian persecution which began at the burning of Rome in A.D.

B- The circumstance.

- 1- The book was written to the same person (Theophilus) as the Gospel of Luke, perhaps two years later.
- 2- The gospel center had moved from Jerusalem to Antioch to Ephesus, and now Paul was in the capital of the Empire.
- 3- Christian persecution to this point had been at the hands of the Jews, not of the Romans. Roman persecution began some two years after Paul's release from the Roman arrest.

C- Secular pinpoints of chronology in Acts.

Event	Ref. in Acts	In A.D.
1- The death of Herod Agrippal	(12:20-23)	44.
2- The Roman expulsion of Jews under Claudius Caesar	(18:2)	49.
3- The proconsulship of Gallio	(18:12)	52/53.
4- The accession of Festus (Established by inscriptions)	(24:27)	59/60.

D- Lightfoot's chronology of prominent events in Acts.

Event	Ref. in Acts	In A.D.	Poss.Date
1- The Ascension of Christ.	(1:10)	30.	
2- The conversion of Paul.	9:1-19	34-36.	
3- Paul's first visit to Jerusalem.	9:26	37-38.	
4- Paul at Antioch	11:26	44.	
5- Paul's second visit to Jerusalem.	11:30	45	(44)
6- Paul's first missionary journey.	13:4	48	(45)
7- First church council at Jerusalem.	15:1-29	51	(50)
8- Paul's first visit to Corinth.	18:1	52	(51/52)
9- Paul's fourth visit to Jerusalem.	18:22	54	(53)
10- Paul leaves Ephesus.	20:1	57	(56/57)
11- Paul's arrest in Jerusalem.	21:33	58	(57)
12- The accession of Festus.	24:27	60	(59)
13- Paul reaches Rome in arrest.	28:16	61	(60)
14- The close of the book of Acts.	28:31	63	(62)
15- Martyrdom of Paul	(not in Acts).	67	

III. Importance of the Book of Acts.

- A- Historical value: This is inestimable as it is the only record or link bridging the gap between the Gospels and the Epistles. It gives the only record of the formation of the church and the first 30 years of its growth.
- B- Geographical value: Acts shows the progression and transition of the center of Christianity from Jerusalem to Antioch, to Ephesus, and finally to Rome. It gives the geographical background of many of the churches of the Epistles.
- C- Dispensational value: It is considered one of the most important dispensational books in the Bible, describing the transition from Judaism to Christianity. It helps clarify the distinctions between the Messianic Kingdom, which was postponed, and the Church, which is presently being formed by the Holy Spirit. Here two dispensations swing on hinges, one closing and the other opening and embracing both Jews and Gentiles'.
- D- Doctrinal value: Though no attempt is made in Acts to systematize theology, all the notes of the Christian gospel are here sounded. The value of Christ's death is emphasized and His resurrection is given as the dominant note of the proclamation. The power, presence, and guidance of the Holy Spirit form an unmitigated stress of Dr. Luke.
- E- Biographical value: About 75 individuals are here introduced in the drama of the first chapter of the church's history.
- F- Missionary value: It is the greatest home and foreign missionary manual of the Christian church, presenting invaluable principles for the work of evangelization and missionary endeavor.

IV. The Purpose and Theme of the Book of Acts.

As the preface indicates, Luke's purpose in Acts is to continue the record of Christ's ministry after the ascension through the Holy Spirit. Christ had said, "I will build my church," and in this book of Acts we find Him so doing.

The theme then is **the building of the church and the progress of the gospel** center from Jerusalem to the uttermost parts, from narrow Judaism to Christianity, from the Jew first and also to the Greek. The great emphases of the book are the resurrection of Christ and the Person and work of the Holy Spirit.

Figure 01. A High Level Outline of the Book of Acts

I. The Witness In Jerusalem.	1-7
A- Formation of the Church.	
B- Propagation of the Church.	
II. The Witness in Judea and Samaria.	8-12
A- The initial scattering.	
B- The revival in Samaria.	
C- Three remarkable conversions.	
D- The Gospel center moves to Antioch.	
III. The Witness To The Uttermost Parts.	13-28
A- Paul's 1st missionary journey.	
B- The 1st Church council --Jerusalem.	
C- Paul's 2nd missionary journey.	
D- Paul's 3rd missionary journey.	
E- Paul's 3 imprisonments.	

Theme: The birth and building of the church with the progress of the gospel.



Figure 02. Paul's First Missionary Journey-Acts 13 - 14

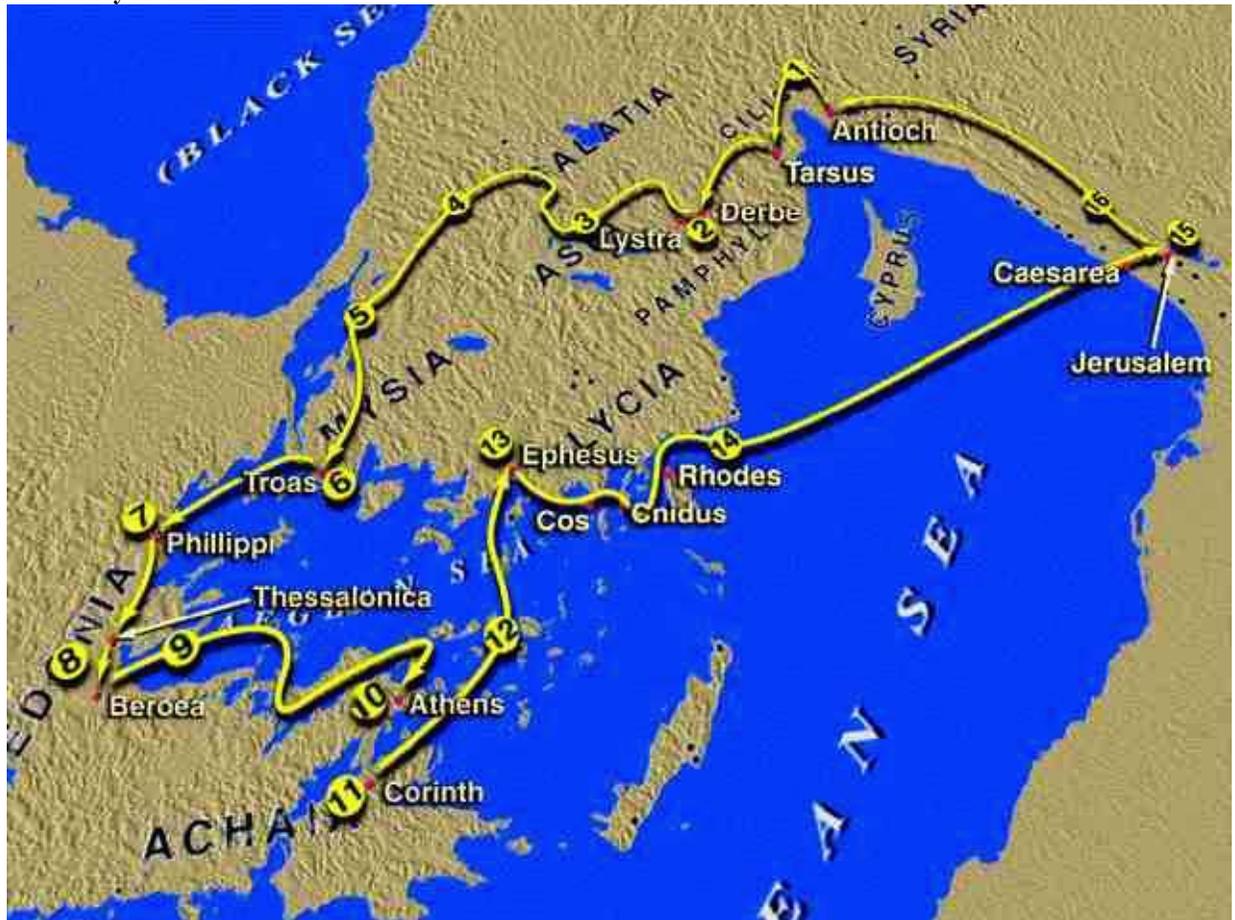


Figure 03. Paul's Second Missionary Journey-Acts 15:36 - 18:22.

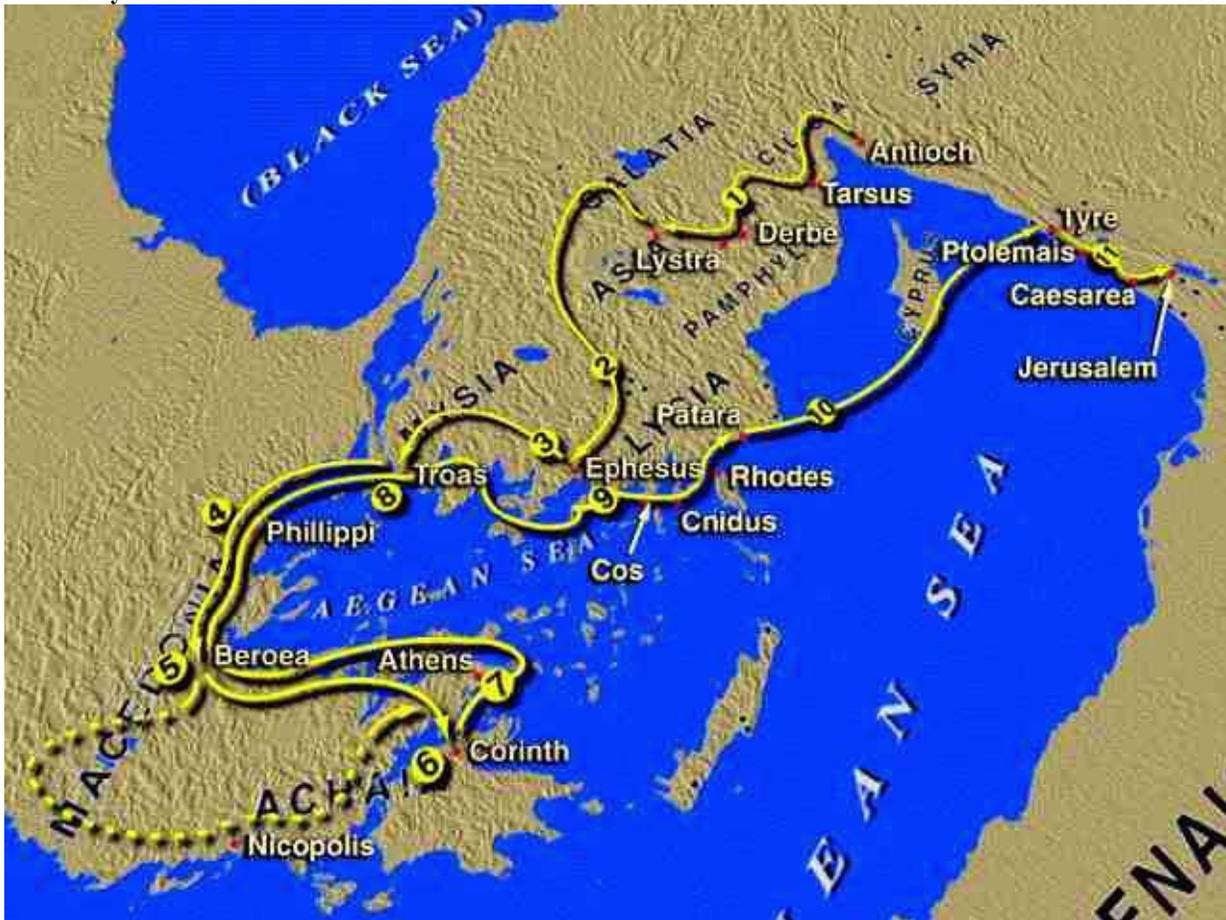


Figure 04. Paul's Third Missionary Journey-Acts 18:23 - 21:14.



Figure 05. Paul's Fourth Missionary Journey-Acts 27-28.



MAP NO. 1

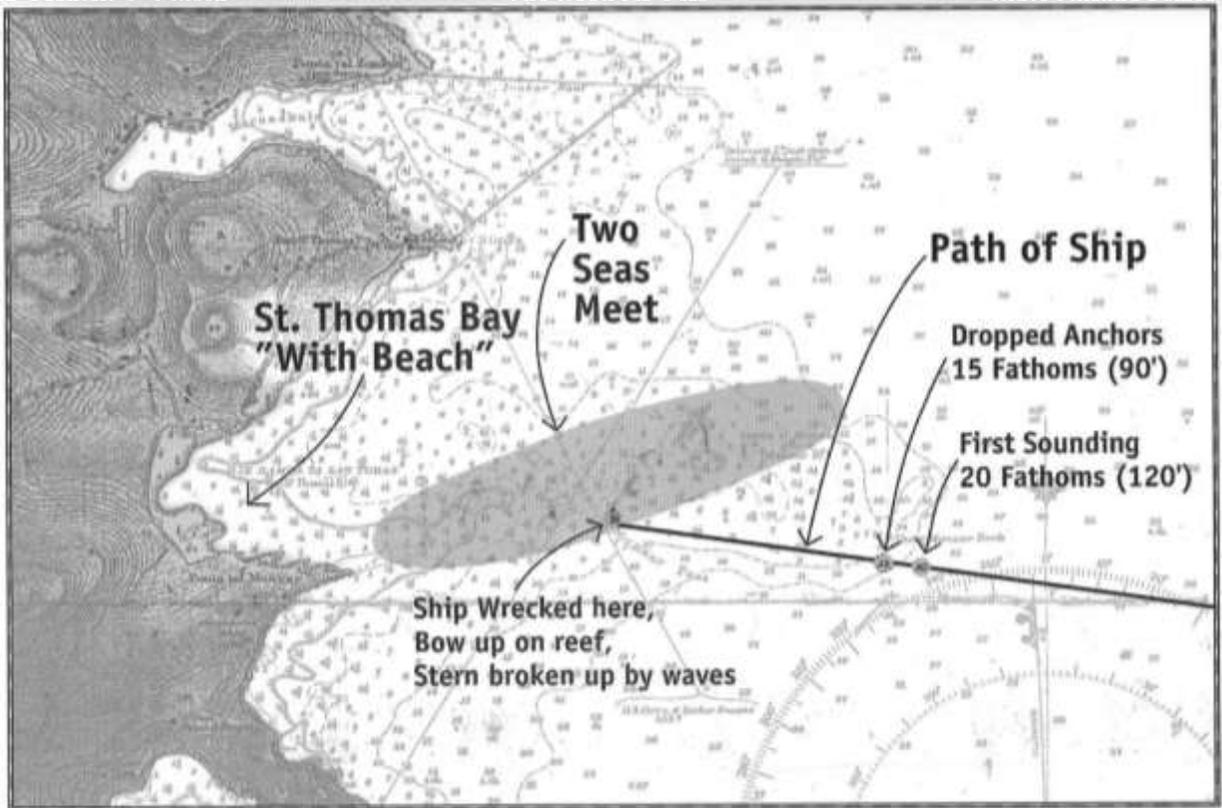
Figure 06 Map 1 of Paul's Shipwreck - From Cornuke's Book ¹¹



MAP NO. 2

Inset map detail shown on MAP NO. 3

Figure 07 Map 2 of Paul's Shipwreck - From Cornuke's Book



MAP NO. 3

Figure 08 Map 3 of Paul's Shipwreck - From Cornuke's Book



Author Robert Cornuke (left), Professor Bonanno, and Charles Grech kneel behind the anchor found by Tony and Charles in the early 70s on the Munxar Reef.

Figure 09 Photo of Anchor Yoke 'from' Paul's Shipwreck - Courtesy Bob Cornuke.

Acts 1

- 1 ¶ The *{I}* former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, *{I}* *Gr first*
- 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:
- 3 To whom he also *{I}* showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: *{I}* *Gr presented*
- 4 and, *{I}* being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: *{I}* *Or eating with them*
- 5 For John indeed baptized with water; but ye shall be baptized *{I}* in the Holy Spirit not many days hence. *{I}* *Or with*
- 6 ¶ They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
- 7 And he said unto them, It is not for you to know times or seasons, which the Father hath *{I}* set within His own authority. *{I}* *Or appointed by*
- 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

I. THE WITNESS IN JERUSALEM..

(1.-7.)

(The establishment period)

A- FORMATION OF THE CHURCH.

(1.-2.)

1- The Church commissioned.

vs. 1

a- The prologue.

vs. 1-5

1) Note the link with Luke -- suggests a continuation.2) The agency of the Holy Spirit is introduced.

vs. 2

3) The proof of the resurrection is noted.

vs. 3

a) He was seen 40 days.

b) He gave further instruction concerning the Kingdom.

4) The promise of the Father is awaited.

vs. 4-5

a) Christ commanded they await the Holy Spirit.

b) He promised their baptism in the Holy Spirit.

vs. 5

(1) H. S. is the sphere, not the instrument here.
(Refers to Mt. 3:11, not I Cor. 12:13)

(2) The promise concerned the new era of the Holy Spirit involving His full ministry today.

b- The commission and ascension.

vs. 6-11

1) The inquiry concerning the Kingdom.

vs. 6

a) Jesus denied them knowledge of the date of restoration.

b) It is not for the church to know dates.

2) The present enablement.

vs. 8

To be empowered by the Holy Spirit. (As Christ was)

3) The present task.

vs. 8

a) They are to be Christ's witnesses.

Acts 1 (cont.)

- 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.
- 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel;
- 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven.
- 12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off.
- 13 And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and {1} James and Andrew, Philip and Thomas, Bartholomew and Matthew, {1} James *the son* of Alphaeus, and Simon the Zealot, and Judas *the {2}* son of {1} James. {1) Or Jacob 2) Or, brother; See Jude 1}
- 14 These all with one accord continued stedfastly in prayer, {1} with the women, and Mary the mother of Jesus, and with his brethren. {1) Or with certain women }
- 15 ¶ And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of {1} persons *gathered* together, about a hundred and twenty), {1) *Gr names*; See Re 3:4}
- 16 Brethren, it was needful that the Scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus.
- 17 For he was numbered among us, and received his {1} portion in this ministry. {1) Or lot}
- 18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
- 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.)
- 20 For it is written in the book of Psalms, {1} Let his habitation be made desolate, And let no man dwell therein: and, {2} His {3} office let another take. {1) Ps 69:25. 2) Ps 109:8. 3) *Gr overseership*}

- 4) The ascension. vs. 1:9
- 5) The angelic announcement of the 2nd coming. vs. 10-11
 - a) Two angels again appear --called 2 men.
 - b) He will come in like manner -- physically. Probably refers to both aspects of His return.
- c- The tarrying for power. vs. 12-14
 - 1) Note the disciples present -- 120. vs. 13-15
The eleven, the women, Mary and His brethren. Many others not named.
 - 2) They pray with unanimity. vs. 14
- d- The choice of Matthias as an apostle. vs. 1:15-26
 - 1) The prayer session moved them to act.
 - 2) Peter presides over the business meeting. vs. 15
 - a) Perhaps in accord with John 21:16 --"Tend My sheep."
 - b) His leadership continued through Acts 12.
 - 3) The suicide of Judas is recounted. vs. 16-19
 - a) No doubt a painful reminder to Peter.
 - b) His reward money purchased a field "of blood."
 - c) He evidently crudely hung himself and fell on rocks. (Matt. 27:5-7)
 - 4) The need to replace Judas is noted. vs. 20
They recall Psalms 41:9 (Betrayal) and 109:8 (Iscariot).

Acts 1 (cont.)

- 21 Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out *{1}* among us, *{1}* Or over
- 22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection.
- 23 And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.
- 24 And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen,
- 25 to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place.
- 26 And they gave lots *{1}* for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles. *{1}* Or unto

Acts 2

- 1 ¶ And when the day of Pentecost *{1}* was now come, they were all together in one place. *{1}* Gr was being fulfilled
- 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.
- 3 And there appeared unto them tongues *{1}* parting asunder, like as of fire; and it sat upon each one of them. *{1}* Or parting among them; Or distributing themselves
- 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
- 5 ¶ Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
- 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.
- 7 And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans?
- 8 And how hear we, every man in our own language wherein we were born?
- 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia,
- 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,

- 5) The qualifications required for replacement. vs. 1:21-23
- a) A companion with them from time of John the Baptist. (Although not all the disciples had been such)
 - b) A witness of the resurrection.
Evidently only Joseph and Matthias qualify.
- 6) Matthias is chosen by lot and prayer. vs. 24-25
- a) This was an O.T. method discerning God's will. (Prov. 16:33; Josh. 14; Num. 26:56)
 - b) They here demonstrated the use of both human and divine logic. (Prov. 3:5)
 - c) {Their presumptuous choice proved wrong by The LORD's selection of Paul in Acts 9:1-22. Note: the names of the 12 (not 13) Apostles of the Lamb in the foundations of The New Jerusalem. Rev 21:14.
 - d) The principle here is: **Believer's can use the Word Of God and still make incorrect or presumptuous decisions!** Their prayer was answered but they had to wait for God's choice. This is a great passage to consider for calling a Pastor! NEC}

2- The church is founded at Pentecost. (2.)

- a- The significance of Pentecost.
 - 1) It was Sunday -- 50 days after 1st fruits.
 - 2) Pentecost was the initial feast of harvest in the O.T.
 - 3) Typically, it signified the birth of the church.
i. e., the Builder of the church arrived. (Eph. 2:22)
- b- The descent of the Holy Spirit. vs. 1-4
 - 1) The audible manifestation -- Rushing wind sound.
 - 2) The visible manifestation -- Tongues of fire. Fire often suggested the presence of God in the O.T.
 - 3) The result: All were filled with the Holy Spirit. They all spoke with other tongues. (w/o interpreters)
- c- The miraculous witness. vs. 5-13
 - 1) The people of many nations understand. vs. 6
People from Babylon and Egypt to Rome are noted. vs. 8-10
The phenomenon is a reverse of Babel. i.e., they all understood in their own language!

Acts 2 (cont.)

- 11 Cretans and Arabians, we hear them speaking in our tongues the mighty works of God.
- 12 And they were all amazed, and were perplexed, saying one to another, What meaneth this?
- 13 But others mocking said, They are filled with new wine.
- 14 ¶ But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
- 15 For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day.
- 16 but this is that which hath been spoken through the prophet Joel:
- 17 *{1}* And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams: *{1} Joe 2:28,ff}*
- 18 Yea and on my *{1}* servants and on my *{2}* handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy. *{1} Gr bondmen 2) Gr bondmaidens}*
- 19 And I will show wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapor of smoke:
- 20 The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable *day*.
- 21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

- 2) The witnesses proclaim "the mighty works of God."
They didn't give the plan of salvation in tongues. vs. 2:11
- 3) The multitude is amazed.
Note the characteristic 2-fold response. vs. 12
- 4) Other mock and accuse of drunkenness. vs. 13
- a) This gave Peter the opportunity to preach.
- b) He was filled with the "new wine" of the gospel. (Mt. 9)
- c- Peter's sermon. vs. 2:14-36
- 1) He validates the phenomena of the Holy Spirit. vs. 14-21
- a) He refutes the charge of drunkenness. vs. 15
Wrong hour of the day.
- b) He identifies the work with Joel's prophecy. vs. 16-21
- (1) He quotes Joel 2:28-32).
- (2) He sees the tongues as prophecy --inspired.
- (3) It was obviously not a complete fulfillment of Joel.
To be completed just prior to the coming of the great day of the
Lord. (Rev. 6:12-17)¹²
- c) The point enunciated:
- The era of the Holy Spirit has begun in that He has manifested Himself in power in His people. His work will end in judgment in the "great and notable day of the Lord," but a gap is obviously involved in the 2 parts of His work of an indefinite length (as in Christ's work, Isaiah 61:1-2).

Acts 2 (cont.)

- 22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by *{I}* mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; *{I}* *Gr powers*}
- 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of *{I}* lawless men did crucify and slay: *{I}* *Or men without the law*; See Ro 2:12}
- 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.
- 25 For David saith concerning him, *{I}* I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: *{I}* *Ps 16:8 ff*}
- 26 Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall *{I}* dwell in hope: *{I}* *Or tabernacle*}
- 27 Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption.
- 28 Thou madest known unto me the ways of life; Thou shalt make me full of gladness *{I}* with thy countenance. *{I}* *Or in thy presence*}
- 29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.
- 30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins *{I}* he would set *one* upon his throne; *{I}* *Or, one should sit*}
- 31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption.
- 32 This Jesus did God raise up, *{I}* whereof we all are witnesses. *{I}* *Or of whom*}
- 33 Being therefore *{I}* by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. *{I}* *Or at*}
- 34 For David ascended not into the heavens: but he saith himself, *{I}* The Lord said unto my Lord, Sit thou on my right hand, *{I}* *Ps 110:1*}
- 35 Till I make thine enemies the footstool of thy feet.

- 2) Peter preaches the resurrection of Jesus. vs. 2:22-32
- a) The resurrection is stated. vs. 22-24
- (1) His death according to God's will.
- (a) Delivered by counsel determined by God.
- (b) Delivered to die for sin.
- (c) But God did not cause Israel to perpetrate it.
- (2) His death was the responsibility of men. vs. 23
- (3) His resurrection was inevitable. vs. 24
It was impossible for death to retain "Life."
- b) The resurrection is confirmed by prophecy. vs. 25-32
(He interprets David as speaking for Christ .Ps. 16).
- (1) His was not to see corruption. vs. 27
- (2) But David did see corruption. vs. 29
- (3) Therefore -- David prophesied of Christ's resurrection. vs. 30-31
- 3) He preaches the ascension of Christ. vs. 33-35
- a) David also preached the ascension. (Psa. 110:1)
- b) The ascension produced this new ministry of the H.S. vs. 33
(He notes that David did not ascend into heaven)

Acts 2 (cont.)

- 36 Let {1} all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. {1} Or every house }
- 37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?
- 38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.
- 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.
- 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.
- 41 They then {1} that received his word were baptized: and there were added *unto them* in that day about three thousand souls. {1} Or *having received* }
- 42 ¶ And they continued stedfastly in the apostles' teaching and {1} fellowship, in the breaking of bread and the prayers. {1} Or *in fellowship* }
- 43 And fear came upon every soul: and many wonders and signs were done through the apostles. {1} {1} *Many ancient authorities add in Jerusalem; and great fear was upon all* }
- 44 And all that believed were together, and had all things common;
- 45 and they sold their possessions and goods, and parted them to all, according as any man had need.
- 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,
- 47 praising God, and having favor with all the people. And the Lord added {1} to them day by day those that {2} were saved. {1} Or *together* 2) Or *were being saved* }

- 4) Peter makes the application. (2:36)
 - a) He shows Jesus as both Jehovah and Messiah.
 - b) He accuses them of the crucifixion.
- d- The results of Peter's sermon. vs. 2:37-41
 - 1) Many are convicted. vs. 37
 - 2) Peter gives the invitation. vs. 38
 - a) "Repent" -- An inward change (of mind and heart).
 - b) "And let every one of you Be bapt."-- An outward change of mind and testimony.
 "For [because of] the remission of sins."
 (Eis is causal, i.e. looking back at¹³; not purposive; Cf. Mt. 12:41)¹⁴
 - 3) Peter offers the gift of the Holy Spirit. vs. 38-41
 - a) Note-that it is the Holy Spirit Himself, not gifts. (Dorea, not charisma)
 - b) His appeal is not to save that "generation,"
 but to save themselves from it. vs. 40
- e- The fellowship formed. vs. 42-47
 - 1) Their organization.
 - a) They numbered over 3000. vs. 41
 - b) They formed a temporary, communal organization. (An emergency measure to care for strangers) vs. 44
 - 2) Their program. vs. 42
 Doctrine, fellowship, communion, & prayer.
 - 3) Their continuing confirmation by God. vs. 43
 - 4) Their continuing fellowship. vs. 44-46
 - 5) Their continuing increase. "The Lord added daily." vs. 47

Acts 3

- 1 ¶ Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*.
- 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;
- 3 who seeing Peter and John about to go into the temple, asked to receive an alms.
- 4 And Peter, fastening his eyes upon him, with John, said, Look on us.
- 5 And he gave heed unto them, expecting to receive something from them.
- 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.
- 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.
- 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.
- 9 And all the people saw him walking and praising God:
- 10 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.
- 11 And as he held Peter and John, all the people ran together unto them in the *{1}* porch that is called Solomon's, greatly wondering. *{1) Or portico}*
- 12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this *{1}* man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? *{1) Or thing}*
- 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his *{1}* Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. *{1) Or Child; See Mt 12:18; Isa 42:1; 52:13; 53:11}*
- 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,
- 15 and killed the *{1}* Prince of life; whom God raised from the dead; *{2}* whereof we are witnesses. *{1) Or Author 2) Or of whom }*

B- PROPAGATION OF THE CHURCH.**(3.-7.)**

- 1- The 1st miracle and defense. (3.)
- a- A lame man is healed. vs. 1-11
- 1) The apostles resort to the temple for prayer. They had not given up the temple system as yet. vs. 1
 - 2) The lame beggar seeks alms of them. vs. 2-3
 - a) He had been lame from birth.
 - b) Signifies that Jesus had not healed everyone.
 - 3) He is healed and walks immediately. vs. 4-10
 - a) Peter commanded in the name of Jesus. He exerted the authority given (described) in Mark 16:17.
 - b) Note the further miracle that he walked and leaped without having learned, being 40 yrs. old. vs. 4:22
 - 4) The people gather in Solomon's porch. Peter's 2nd preaching audience assembles.
- b- Peter's 2nd sermon. vs. 3:12-26
- 1) His theme: The slain Messiah has arisen and is working miracles.
 - 2) His proclamation. vs. 13-17
 - a) Jesus is God's Son, the God of Abraham. vs. 13
 - b) They are guilty of His death. vs. 13-14
Seen here to be more guilty than Pilate. They killed "the Prince of Life."
 - c) God raised Jesus from the dead. vs. 3:15
He again confirms the resurrection.

Acts 3 (cont.)

- 16 And {1} by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. {1} Or on the ground of}
- 17 And now, brethren, I know that in ignorance ye did it, as did also your rulers.
- 18 But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.
- 19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;
- 20 and that he may send the Christ who hath been appointed for you, *even* Jesus:
- 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old.
- 22 Moses indeed said, {1} A prophet shall the Lord God raise up unto you from among your brethren, {2} like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. {1} De 18:15. 2) Or as he raised up me}
- 23 {1} And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. {1} De 18:19}
- 24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days.
- 25 Ye are the sons of the prophets, and of the covenant which God {1} made with your fathers, saying unto Abraham, {2} And in thy seed shall all the families of the earth be blessed. {1} Gr covenanted 2) Ge 12:3; 22:18; 26:4; 28:14}
- 26 Unto you first God, having raised up his {1} Servant, sent him to bless you, in turning away every one of you from your iniquities. {1} Or Child; See Mt 12:18; Isa 42:1; 52:13; 53:11}

- d) The risen Christ has wrought this healing. vs. 3:16
By faith in His Name -- all His attributes.
- e) He admits they acted in ignorance and blindness. vs. 17
Their ignorance, however, did not exonerate them.
- 2) Peter's invitation. vs. 19
 - a) "Repent" -- Inward change of mind and heart.
 - b) "Turn" -- Outward change of life.
- 3) Peter's promise. vs.19-26
 - a) Their sins to be blotted out. vs. 19
 - b) Self judgment would bring times of special refreshing from The LORD. vs. 19
 - c) Messiah would return to a repentant people. vs. 20-24
 - (1) To take place at time of restoration of all things as spoken of by the prophets.
 - d) In the meantime salvation is being offered universally. vs. 23-25
 - e) Israel, however, is being served 1st of this universal offer of salvation. vs. 25-26
Procured by an individual turning from sin.

Acts 4

- 1 ¶ And as they spake unto the people, {1} the priests and the captain of the temple and the Sadducees came upon them, {1} *Some ancient authorities read the chief priests* }
- 2 being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.
- 3 And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.
- 4 But many of them that heard the word believed; and the number of the men came to be about five thousand.
- 5 ¶ And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;
- 6 and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.
- 7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?
- 8 Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,
- 9 if we this day are examined concerning a good deed done to an impotent man, {1} by what means this man is made whole; {1} *Or in whom* }
- 10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in {1} him doth this man stand here before you whole. {1} *Or this name* }
- 11 He is {1} the stone which was set at nought of you the builders, which was made the head of the corner. {1} *Ps 118:22* }
- 12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
- 13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- 14 And seeing the man that was healed standing with them, they could say nothing against it.

- 2- The 1st opposition. (4.-5.)
- a- Opposition from without -- by the Sadducees. (4.)
- 1) Peter and John are arrested. vs. 1-4
- a) The source of opposition -- Sadducees.
- b) The cause of opposition -- The resurrection.
- c) The result of opposition-- Growth and increase. vs. 4
- 2) Peter's defense. vs. 5-12
- a) He addresses the high priest and Sanhedrin.
- b) They challenge their authority (healing in temple).
- c) Peter is filled for witnessing. vs. 8-9
A fisherman instructs the elite scholars by the foolishness of preaching.
- d) He credits the miracle to the Name of Jesus. vs. 10
- (1) Whom ye crucified.
- (2) Whom God raised.
- e) He identifies Jesus as the O.T. Cornerstone. vs. 11
- (1) The Stone was rejected by the leaders. (Ps. 118:22)
- (2) It was made the chief Cornerstone.
- f) "Pope" Peter excommunicates all rejecters of Jesus. vs. 12
He declares the exclusiveness of the Gospel.
- 3) The aftermath of the arrest. (4:13-37.)
- a) The Sanhedrin is baffled. vs. 13-18
- (1) The disciples' boldness astounds them. vs. 13
- (2) The fact of the healing silenced them. vs. 14

Acts 4 (cont.)

- 15 ¶ But when they had commanded them to go aside out of the council, they conferred among themselves,
- 16 saying, What shall we do to these men? for that indeed a notable {1} miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. {1} *Gr sign*}
- 17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.
- 18 And they called them, and charged them not to speak at all nor teach in the name of Jesus.
- 19 But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:
- 20 for we cannot but speak the things which we saw and heard.
- 21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.
- 22 For the man was more than forty years old, on whom this {1} miracle of healing was wrought. {1} *Gr sign*}
- 23 ¶ And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.
- 24 And they, when they heard it, lifted up their voice to God with one accord, and said, O {1} Lord, {2} thou that didst make the heaven and the earth and the sea, and all that in them is: {1} *Gr Master* 2) *Or thou art he that did make*}
- 25 {1} who by the Holy Spirit, by the mouth of our father David thy servant, didst say, {2} Why did the {3} Gentiles rage, And the peoples {4} imagine vain things? {1} *The Greek text in this clause is somewhat uncertain.* 2) *Ps 2:1, 2.* 3) *Gr nations* 4) *Or meditate*}
- 26 The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord, and against his {1} Anointed: {1} *Gr Christ*}
- 27 for of a truth in this city against thy holy {1} Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the {2} Gentiles and the peoples of Israel, were gathered together, {1} *Or Child*; See marginal note on Ac 3:13. 2) *Gr nations*}
- 28 to do whatsoever thy hand and thy council foreordained to come to pass.
- 29 And now, Lord, look upon their threatenings: and grant unto thy {1} servants to speak thy word with all boldness, {1} *Gr bondservants*}
- 30 while thy stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy {1} Servant Jesus. {1} *Or Child*; See marginal note on Ac 3:13}
- 31 And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.
- 32 ¶ And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.
- 33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: {1} and great grace was upon them all. {1} *Some ancient authorities add Christ* }
- 34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
- 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
- 36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of {1} exhortation), a Levite, a man of Cyprus by race, {1} *Or consolation*; See Lu 2:25; Ac 9:31; 15:31; 2 Co 1:3-7 in the Gr}
- 37 having a field, sold it, and brought the money and laid it at the apostles' feet.

- b) The disciples are ordered to stop preaching. vs. 4:15-18)
- c) The disciples are further emboldened. vs. 4:19-22
- (1) They defy the Sanhedrin. vs. 19-22
- (a) Declare they are bound to obey God. vs. 19
- (b) Declare they are bound to relate their experience. vs. 20
- (2) They resort to prayer. vs. 23-31
- (a) They recall Psalm 2 for application.
The heathen rage and the rulers gather against Messiah.
Though the passage speaks primarily of the 2nd coming,
they apply it to the crucifixion and their persecution.
- (b) The disciples request even more boldness. vs. 29-30
They ask God to work while they speak with boldness.
- (c) They are again filled for witnessing. vs. 31
God shook the place in confirmation.
- d) Communal living is instituted. vs. 4:32-37
- (1) It was evidently voluntary. vs. 32
- (2) It was evidently temporary.
- (a) It filled an immediate need for the strangers who remained for further instruction.
- (b) The arrangement did not continue long after Pentecost and the crisis was over.
- (3) It was greatly blessed of God. vs. 33
- (a) They had great power.
- (b) They had a great witness -- the resurrection.
- (c) They experienced great grace from the Lord.
- (4) The communal spirit was exemplified in Barnabas. vs. 36-37
Barnabas a Levite from Cyprus.

Acts 5

- 1 ¶ But a certain man named Ananias, with Sapphira his wife, sold a possession,
2 and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.
- 3 But Peter said, Ananias, why hath Satan filled thy heart to *{1}* lie to the Holy Spirit, and to keep back *part* of the price of the land? *{1}* Or *deceive* }
- 4 While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou has not lied unto men, but unto God.
- 5 And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.
- 6 And the *{1}* young men arose and wrapped him round, and they carried him out and buried him. *{1}* *Gr younger* }
- 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
- 8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.
- 9 But Peter *said* unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.
- 10 And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.
- 11 And great fear came upon the whole church, and upon all that heard these things.
- 12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's *{1}* porch. *{1}* Or *portico* }
- 13 But of the rest durst no man join himself to them: howbeit the people magnified them;
14 *{1}* and believers were the more added to the Lord, multitudes both of men and women; *{1}* Or *and there were the more added* to them, *believing on the Lord* }
- 15 insomuch that they even carried out the sick into the streets, and laid them on beds and *{1}* couches, that, as Peter came by, at the least his shadow might overshadow some one of them. *{1}* Or *pallets* }
- 16 And there also came together the multitudes from the cities round about Jerusalem, bring sick folk, and them that were vexed with unclean spirits: and they were healed every one.

- b- Opposition from within. vs. 5:1-16
- 1) The pretense of Ananias and Sapphira. vs. 1-2
 - a) Their alms-giving virtue became a vice.
 - b) They pretended to give more than they actually gave. Hypocrisy -- the 1st sin of the church.
 - 2) Peter's confrontation of Ananias & Sapphira. vs. 3-10
 - a) He confronts Ananias. vs. 3-6
 - (1) He sees him as inspired of Satan.
 - (2) He sees his lie as unto the Holy Spirit. Note that the Holy Spirit is called "God."
 - (3) His hypocrisy here was a sin unto death. vs. 6-7
Note the similarity with Achan.
 - b) He confronts Sapphira. vs. 7-10
 - (1) Her sin is seen as a trial of the Holy Spirit.
Test= Will He allow pretense and blessing?
 - (2) Her death is seen as necessary. vs. 9
Relate Heb. 10:26.
 - c) This initial discipline required extreme penalties. God executed discipline at 1st Himself.
 - 3) Results of the discipline. vs. 11-16
 - a) Great fear and respect grew. vs. 11
Fear of God on the part of His people.
Respect for His work on the part of others.
 - b) Great separation ensued. vs. 13
This served to eliminate the superficial disciples.
 - c) Great increase of believers followed. Purity brings increase. vs. 14
 - d) Great power was displayed in the church. vs. 15-16
 - e) Many signs of healings confirmed the message and work.
 - f) Purity brings power.

Acts 5 (cont.)

- 17 ¶ But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy,
- 18 and laid hands on the apostles, and put them in public ward.
- 19 But an angel of the Lord by night opened the prison doors, and brought them out, and said,
- 20 Go ye, and stand and speak in the temple to the people all the words of this Life.
- 21 And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.
- 22 But the officers that came found them not in the prison; and they returned, and told,
- 23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.
- 24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.
- 25 And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.
- 26 ¶ Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned.
- 27 And when they had brought them, they set them before the council. And the high priest asked them,
- 28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.
- 29 But Peter and the apostles answered and said, We must obey God rather than men.

- c- Opposition again from without. vs. 5:17-42
 - 1) The 2nd arrest and deliverance. vs. 17-25
 - a) The Sanhedrin's jealousy. vs. 17-18
 - (1) Recent healings enflame the leaders.
 - (2) The apostles are imprisoned.
 - b) The angel's deliverance. vs. 19-20
 - He commands they repeat the offense.
 - c) A special senate session is called. vs. 21-25
 - (1) The leaders are baffled.
 - (2) They are unmoved by the further miracle.
 - 2) The 3rd arrest and defense. vs. 26-42
 - a) The high priest's indignation. vs. 26-28
 - He piously disclaims involvement in the crucifixion.
 - b) Peter's defense. vs. 29-33
 - (1) He notes his 1st obligation to God. vs. 29

Acts 5 (cont.)

- 30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.
- 31 Him did God exalt *{1}* with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins. *{1} Or at*
- 32 And we are witnesses *{1}* of these *{2}* things; *{3}* and *so is* the Holy Spirit, whom God hath given to them that obey him. *{1} Some ancient authorities add in him 2) Gr sayings 3) Some ancient authorities read and God hath given the Holy Spirit to them that obey him*
- 33 But they, when they heard this, were cut to the heart, and minded to slay them.
- 34 But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while.
- 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.
- 36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.
- 37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.
- 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:
- 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.
- 40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.
- 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.
- 42 And every day, in the temple and at home, they ceased not to teach and to *{1}* preach Jesus *as the* Christ. *{1} Gr bring good tidings of; See Ac 13:32; 14:15*

- (2) Peter again charges them with Christ's death. vs. 5:30
- (3) He shows Christ to be now their Saviour. vs. 31
 - (a) By repentance.
 - (b) By forgiveness.
- (4) He declares the Holy Spirit now to be a witness, --through those who obey. vs. 32
- c) Gamaliel's advice. : vs. 34-39
 - (1) He cautions no rash action. vs. 34-37
He reminds of historical insurrectionists and God's disposal of them.
 - (2) He pleads God's sovereignty. vs. 38-39
 - (a) God will inevitably attend to evil.
 - (b) Beware of fighting against God. (This man was Paul's teacher)
- d) The apostles are beaten and released. vs. 40-42
 - (1) They rejoiced to suffer for Christ.
 - (2) Dishonor with Christ became honor.

Acts 6

- 1 ¶ Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the {1} Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations. {1) *Gr Hellenists*}
- 2 And the twelve called the multitude of the disciples unto them, and said, It is not {1} fit that we should forsake the word of God, and {2} serve tables. {1) *Gr pleasing* 2) *Or minister to tables*}
- 3 {1} Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. {1) *Some ancient authorities read But, brethren, look ye out from among you*}
- 4 But we will continue stedfastly in prayer, and in the ministry of the word.
- 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch;
- 6 whom they set before the apostles: and when they had prayed, they laid their hands upon them.
- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
- 8 ¶ And Stephen, full of grace and power, wrought great wonders and signs among the people.
- 9 But there arose certain of them that were of the synagogue called *the synagogue* of the {1} Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. {1) *Or Freedmen*}
- 10 And they were not able to withstand the wisdom and the Spirit by which he spake.
- 11 Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.
- 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,
- 13 and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:
- 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.
- 15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

- 3- The 1st organization. vs. 6:1-7
- a- The social problem concerning widows. vs. 1
The Hellenist widows were being neglected.
 - b- The solution through democratic action. vs. 2-3
The apostles declare their need for freedom from secular chores.
They declare the need to appoint qualified laymen.
 - c- Deacons are chosen and ordained. vs. 3-6
 - 1) Their qualifications. vs. 3
 - a) Of honest reputation.
 - b) Of spiritual character
 - c) With wisdom and prudent abilities.
 - 2) Their purpose. vs. 4
 - a) To care for secular activities with equity.
 - b) To enable the apostles to pray and minister the Word.
 - 3) The choice of deacons. vs. 5-6
 - a) Note that they chose all Hellenists.
 - b) These they ordained for service.
 - d- The result of proper organization. vs. 7
 - 1) The Word of God spread and prospered.
 - 2) The disciples increased (including many priests).
- 4- The 1st martyrdom. (6:8.-7:60.)
- a- Stephen's ministry. vs. 8-10
 - 1) Deacon Stephen performs miracles.
 - 2) He confounds Jews of the synagogue. vs. 10
 - b- Stephen's arrest. vs. 11-15
 - 1) He is falsely accused -- of blasphemy: vs. 11
 - 2) He radiates heaven under fire. vs. 15
His countenance was that of an angel,
a testimony to the council of his confirmation from heaven.

Acts 7

- 1 ¶ And the high priest said, Are these things so?
- 2 And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran,
- 3 and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.
- 4 Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell:
- 5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child.
- 6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years.
- 7 And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.
- 8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs.
- 9 And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him,
- 10 and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
- 11 Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance.
- 12 But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time.
- 13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.
- 14 And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls.
- 15 And Jacob went down into Egypt; and he died, himself and our fathers;
- 16 and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of *{1}* Hamor in Shechem. *{1}* *Gr Emmor*}
- 17 ¶ But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt,
- 18 till there arose another king over Egypt, who knew not Joseph.
- 19 The same dealt craftily with our race, and ill-treated our fathers, that *{1}* they should cast out their babes to the end they might not *{2}* live. *{1}* *Or he 2) Gr be preserved alive*}
- 20 At which season Moses was born, and was *{1}* exceeding fair; and he was nourished three months in his father's house. *{1}* *Or fair unto God; Compare 2 Co 10:4*}
- 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- 22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.
- 23 But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel.
- 24 And seeing one *of them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian:
- 25 and he supposed that his brethren understood that God by his hand was giving them *{1}* deliverance; but they understood not. *{1}* *Or salvation*}
- 26 And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?
- 27 But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?
- 28 Wouldest thou kill me, as thou killedst the Egyptian yesterday?
- 29 And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons.
- 30 ¶ And when forty years were fulfilled, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

- 31 And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord,
 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold.
 33 And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground.
 34 I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.
-

- c- Stephen's defense. vs. 1-53
- 1) His theme: They constantly resist the Holy Spirit. (vs. 7:51)
 - 2) His reference to Abraham. vs. 2-8
 Abraham believed and obeyed. vs. 2-4
 - b) He received the covenant. (The basis of all their blessing) vs. 5-8
 - (1) He himself received no land, but the promise. vs. 5
 - (2) His seed also were to wait 400 years. vs. 6
 - (3) God gave the rite of circumcision as a sign of the covenant. vs. 8
 - 3) His reference to Joseph. vs. 9-16
 - a) Joseph was at 1st rejected of his brethren. vs. 9
 Yet God was with him.
 - b) He was exalted while in exile in Egypt. vs. 10
 - (1) He there became a world world.
 - (2) During this time his brethren suffered affliction.
 - c) He was received by his brethren after exalted. vs. 12-16
 He then became a savior of his people.
 - 4) Stephen's reference to Moses. vs. 17-36
 - a) Moses came when the time of promise drew nigh. vs. 17
 - b) He came when Israel was under the heel of Gentiles. vs. 19
 - c) He became mighty in words and works. vs. 22
 - d) He was rejected by his brethren at first. vs. 25-28
 - e) He was misunderstood by his brethren. vs. 25
 - f) Moses was in exile for 40 years. vs. 29
 This was the time of Israel's affliction.
 - g) He later returned in their time of great affliction. vs. 34

Acts 7 (cont.)

- 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a {1} deliverer with the hand of the angel that appeared to him in the bush. {1} *Gr redeemer*}
- 36 This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years.
- 37 This is that Moses, who said unto the children of Israel, {1} A prophet shall God raise up unto you from among your brethren, {2} like unto me. {1} *De 18:15. 2) Or as he raised up me*}
- 38 This is he that was in the {1} church in the wilderness with the angel that spake to him in the Mount Sinai, and with our fathers: who received living oracles to give unto us: {1} *Or congregation*}
- 39 to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt,
- 40 saying unto Aaron, Make us gods that shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what is become of him.
- 41 And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands.
- 42 ¶ But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, {1} Did ye offer unto me slain beasts and sacrifices Forty years in the wilderness, O house of Israel? {1} *Am 5:25 ff*}
- 43 And ye took up the tabernacle of Moloch, And the star of the god Rephan, The figures which ye made to worship them: And I will carry you away beyond Babylon.
- 44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen.
- 45 Which also our fathers, in their turn, brought in with {1} Joshua when they entered on the possession of the {2} nations, that God thrust out before the face of our fathers, unto the days of David; {1} *Gr Jesus; Compare Heb 4:8. 2) Or Gentiles; Compare Ac 4:25*}
- 46 who found favor in the sight of God, and asked to find a habitation for the God of Jacob.
- 47 But Solomon built him a house.
- 48 Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,
- 49 {1} The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build Me? saith the Lord: Or what is the place of my rest? {1} *Isa 66:1 ff*}
- 50 Did not my hand make all these things?

- h) He then became Israel's deliverer. vs. 7:35-36
Deliverance came after Egypt was judged.
- i) Stephen calls Jesus the "Prophet" like unto Moses by implication. vs. 37
- 5) Israel's further rebellion after Moses' deliverance. vs. 38-43
 - a) They turned to idolatry under Aaron. vs. 39-41
 - b) They furthermore rebelled against Moses.
 - c) Israel became idolaters. vs. 41
They worshipped the works of their own hands.
 - d) God finally gave them up to idolatry. vs. 42
 - e) They turned to worship the stars of heaven.¹⁵
 - f) For this idolatry they were taken to Babylon. vs. 43
- 6) Stephen's reference to the temple. vs. 44-50
 - a) Note: They accused Stephen of destroying the temple, in complicity with Jesus of Nazareth. vs. 6:14
 - b) He notes the tabernacle was only temporary. vs. 44-46
It was later replaced by Solomon's temple.
 - c) Even Solomon's temple was inadequate to contain the Most High. vs. 48-50
 - (1) He quotes Isaiah 61:1.
 - (2) How much less divine was Herod's temple.
 - d) His point: Don't worship the temple; it is neither divine in itself nor permanent.

Acts 7 (cont.)

- 51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.
- 52 Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers;
- 53 ye who received the law *{1}* as it was ordained by angels, and kept it not. *{1}* Or as the ordinance of angels; Gr unto ordinances of angels}
- 54 ¶ Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.
- 55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
- 56 and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.
- 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
- 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.
- 59 And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.
- 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

- 7) Stephen's application. vs. 7:51-53
 - a) He accused them of resisting the Holy Spirit. vs. 51)
 - b) He accused Israel of having a history of slaying prophets. vs. 52
 - c) He accused them of killing the "Just One."
In this they outdid their fathers. vs. 52
- d- Stephen's death. vs. 54-60
 - 1) The council's rage. vs. 54
 - 2) Stephen's departure in grace and glory. vs. 55-60
 - a) He was stoned outside the city.
 - b) He was welcomed to heaven by Jesus standing. vs. 55
 - c) He displayed the grace of Christ on Calvary. vs. 59
 - d) He "fell asleep" -- the death of a Christian.
 - 3) Saul of Tarsus is introduced as involved in the slaying. vs. 58

Acts 8

- 1 ¶ And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.
- 2 And devout men buried Stephen, and made great lamentation over him.
- 3 But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.
- 4 ¶ They therefore that were scattered abroad, went about *{1}* preaching the word. *{1}* *Compare marginal note on Ac 5:42}*
- 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ.
- 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.
- 7 *{1}* For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. *{1}* *Or For many of those that had unclean spirits that cried with a loud voice came forth}*
- 8 And there was much joy in that city.
- 9 But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the *{1}* people of Samaria, giving out that himself was some great one: *{1}* *Gr nation}*
- 10 to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great.
- 11 And they gave heed to him, because that of long time he had amazed them with his sorceries.
- 12 But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
- 13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great *{1}* miracles wrought, he was amazed. *{1}* *Gr powers}*
- 14 ¶ Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
- 15 who, when they were come down, prayed for them, that they might receive the Holy Spirit:
- 16 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.
- 17 Then laid they their hands on them, and they received the Holy Spirit.

II. THE WITNESS IN JUDCA AND SAMARIA. (8.-12.) (The expansion period)

A- THE INITIAL SCATTERING. vs. 8:1-4

- 1- Great persecution of the church begins. vs. 1
Touched off by Stephen's martyrdom.
- 2- Persecution promotes the scattering of believers. vs. 1, 4
The apostles, however, remained in the area.
- 3- Saul, the Pharisee, became a persecution leader. vs. 3

B- THE REVIVAL IN SAMARIA. vs. 5-25

- 1- Philip's evangelistic campaign in Samaria. vs. 5-13
 - a- The result of the scattering -- the Word spreads to Samaria.
 - b- Note that this story concerns the 2nd deacon (after Stephen).
 - c- Philip evidently reaped the harvest of Jesus' planting. (Ref. John 4)
 - 1) He wrought healings as he preached.
 - 2) He had an exceptional response.
 - d- His work is infiltrated by a pseudo-believer and leader. vs. 9-13
 - 1) Simon the sorcerer believed and was baptized.
 - 2) He evidently had had no repentance. (Cf. 22)
- 2- Peter and John's confirmation ministry in Samaria. (8:14-25.)
 - a- Note the delay the giving of the Holy Spirit. vs. 14-17
 - b- The purpose of this delay.
 - 1) Evidently to relate the work at Samaria with Pentecost and the "foundation" apostles.
 - 2) To avoid a Samaritan splinter movement.
 - a) The Samaritan were prone to independence.
 - b) This was doubtless a transitional delay -- not necessarily characteristic, but for a transitional purpose.

Acts 8

- 18 Now when Simon saw that through the laying on of the apostles' hands the {1} Holy Spirit was given, he offered them money, {1} *Some ancient authorities omit Holy*
- 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.
- 20 But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.
- 21 Thou hast neither part nor lot in this {1} matter: for thy heart is not right before God. {1} *Gr word*
- 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.
- 23 For I see that thou {1} art in the gall of bitterness and in the bond of iniquity. {1} *Or wilt become gall (or a gall root) of bitterness and a bond of iniquity; Compare De 29:18; Heb 12:15*
- 24 And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.
- 25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and {1} preached the gospel to many villages of the Samaritans. {1} *Gr brought good tidings; Compare Ac 5:42*

- c- Peter discerns the hypocrisy of Simon the sorcerer. vs. 18-24
 - 1) Peter refused to sell the spiritual gift.
 - 2) Peter dealt with Simon, commanding repentance. (Not as with Ananias and Sapphira) vs. 22
- d- Peter and John evangelize in Samaria. vs. 25

Acts 8 (cont.)

- 26 ¶ But an angel of the Lord spake unto Philip, saying, Arise, and go *{1}* toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. *{1}* Or at noon; Compare Ac 22:6}
- 27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;
- 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.
- 29 And the Spirit said unto Philip, Go near, and join thyself to this chariot.
- 30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?
- 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.
- 32 Now the passage of the Scripture which he was reading was this, *{1}* He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: *{1}* Isa 53:7f}
- 33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.
- 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?
- 35 And Philip opened his mouth, and beginning from this Scripture, *{1}* preached unto him Jesus. *{1}* See marginal note on Ac 5:42}
- 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?
- 37 *{Some ancient authorities insert, wholly or in part, verse 37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.}*
- 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized him.
- 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.
- 40 But Philip was found at Azotus: and passing through he *{1}* preached the gospel to all the cities, till he came to Caesarea. *{1}* See marginal note on Ac 5:42}

C- THREE REMARKABLE CONVERSIONS.**(8:26.-10:48.)**

(Note: Three sons of Noah)

- 1- The Ethiopian is led by Philip.^a vs. 8:26-40
- a- Philip is transferred to the desert. vs. 26
- 1) He left a thriving revival.
 - 2) Note that the Spirit is the Director of Evangelism.
- b- The Ethiopian is prepared by the Holy Spirit. vs. 27-28
- 1) He was a Jewish proselyte. vs. 27
He had just been to Jerusalem to worship.
 - 2) He was a man of influence. vs. 27
Secretary of the Treasury of Ethiopia.
 - 3) He had studied the Scriptures. vs. 28, 32
 - a) He was reading Isaiah 53 with concern.
- c- Philip preached Jesus from Isaiah 53. vs. 29-35
Note that Philip began where the Ethiopian was, taking him to the place of salvation.
- d- The Ethiopian requested baptism. vs. 37-38
- 1) He seemed to know that this signified salvation, the outward observance pointing to the inward change.
 - 2) Deacon Philip was led to perform the baptism ceremony. {note the Mode}
- e- Philip was miraculously caught away, bodily. vs. 39-40
- 1) Perhaps this miracle authenticated the revelation.
 - 2) Philip was transported to Azotus, c. 20 miles. vs. 40
 - 3) He then proceeded on to Caesarea. Note also, 21:8) vs. 8:40b

^a Ref. Zeph 3:9-11, for more information about the “why an Ethiopian Eunuch. “

Acts 9

- 1 ¶ But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
- 2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
- 3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:
- 4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
- 5 And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest:
- 6 but rise, and enter into the city, and it shall be told thee what thou must do.
- 7 And the men that journeyed with him stood speechless, hearing the *{1}* voice, but beholding no man. *{1) Or sound}*
- 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
- 9 And he was three days without sight, and did neither eat nor drink.
- 10 ¶ Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord.
- 11 And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;
- 12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.
- 13 But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:
- 14 and here he hath authority from the chief priests to bind all that call upon thy name.
- 15 But the Lord said unto him, Go thy way: for he is a *{1}* chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: *{1) Gr vessel of election}*
- 16 for I will show him how many things he must suffer for my name's sake.
- 17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.
- 18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;
- 19 and he took food and was strengthened. And he was certain days with the disciples that were at Damascus.
- 20 And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.
- 21 And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.
- 22 But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

- 2- Saul of Tarsus is led by Ananias. (9:1-31.)
- a- Saul's murderous mission is noted. vs. 1-2
 - 1) He posed as a blood-hound for the high priest.
 - 2) He was now chasing the scattered believers.
 - b- Saul's heavenly vision. vs. 3-4
 - 1) He sees a light and hears a voice.
 - 2) Jesus identifies with the church.
He introduces Himself to Paul.
 - c- Saul's test of obedience. vs. 6-9
 - 1) Commanded to go to Damascus and await instructions.
 - 2) He then waited 3 days blind for Ananias.
 - d- Saul's baptism by Ananias. vs. 9:10-19
 - 1) The Spirit prepares Ananias. vs. 10-14
 - a) He reluctantly responds.
 - b) He is given explicit directions to find Saul.
 - 2) The Spirit describes Saul's future work. vs. 15-16
 - a) He is a chosen vessel to Gentiles and Jews.
 - b) He is to suffer much for His Name. vs. 16
 - c) Note there is no need for apostolic confirmation here.
 - 3) Saul was healed as he was saved. vs. 17
 - 4) Saul was baptized following faith. Note no mention of tongues here. vs. 18
 - e- Saul's early ministry. vs. 9:20-22
 - 1) He began to witness immediately.
 - 2) He began preaching in the synagogues to his own people.

Acts 9 (cont.)

- 23 ¶ And when many days were fulfilled, the Jews took counsel together to kill him:
- 24 but their plot became known to Saul. And they watched the gates also day and night that they might kill him:
- 25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.
- 26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.
- 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.
- 28 And he was with them going in and going out at Jerusalem,
- 29 preaching boldly in the name of the Lord: and he spake and disputed against the *{1}* Grecian Jews; but they were seeking to kill him. *{1}* *Gr Hellenists}*
- 30 And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.
- 31 So the church throughout all Judaea and Galilee and Samaria had peace, being *{1}* edified; and, walking *{2}* in the fear of the Lord and *{2}* in the comfort of the Holy Spirit, was multiplied. *{1}* *Gr builded up 2) Or by}*
- 32 ¶ And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.
- 33 And there he found a certain man named Aeneas, who had kept his bed eight years; for he was palsied.
- 34 And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise and make thy bed. And straightway he arose.
- 35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
- 36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called *{1}* Dorcas: this woman was full of good works and almsdeeds which she did. *{1}* *That is Gazelle}*
- 37 And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.
- 38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.
- 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.
- 40 But Peter put them all forth, and kneeled down and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.
- 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.
- 42 And it became known throughout all Joppa: and many believed on the Lord.
- 43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

- f- Saul's flight from Damascus. vs. 9:23-30
- 1) Many days intervened. vs. 23
Perhaps this was when he was in Arabia, (Gal. 1:17)
at the Holy Mountain.
 - 2) He was driven from Damascus by Jewish persecution. vs. 24-25
He escaped the city by the help of disciples.
 - 3) He was befriended in Jerusalem by Barnabas. vs. 26-28
 - a) He was still feared by the church.
 - b) Barnabas received and introduced him in the church.
 - 4) He was again driven by persecution from Jerusalem to Tarsus. vs. 29-30
Thus he went home to his own people.
- g- Saul's absence from Jerusalem resulted in peace. vs.31
- 3- Peter's travelling ministry is highlighted. vs. 9:32-43
- a- A palsied man is healed at Lydda. vs. 32-35
Many conversions result from the healing.
 - b- Dorcas of Joppa is raised from the dead. vs. 9:36-42
 - 1) Dorcas was an active disciple at Joppa.
 - 2) At her death, her friends sought Peter. vs. 38
For the funeral -- or a miracle?
 - 3) Peter prayed to discern the Lord's will. vs 39
He prayed the "prayer of faith."
 - 4) The healing came by a simple command. vs. 40-41
Note the similarity to that of Jesus.
 - 5) The healing resulted in many believing. vs 42-43

Acts 10

- 1 ¶ Now *there was* a certain man in Caesarea, Cornelius by name, a centurion of the *{1}* band called the Italian *band, {1} Or cohort*
- 2 a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.
- 3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius.
- 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.
- 5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter:
- 6 he lodgeth with one Simon a tanner, whose house is by the sea side.
- 7 And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually;
- 8 and having rehearsed all things unto them, he sent them to Joppa.
- 9 ¶ Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:
- 10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance;
- 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth:
- 12 wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.
- 13 And there came a voice to him, Rise, Peter; kill and eat.
- 14 But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.
- 15 And a voice *came* unto him again the second time, What God hath cleansed, make not thou common.
- 16 And this was done thrice: and straightway the vessel was received up into heaven.
- 17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate,
- 18 and called and asked whether Simon, who was surnamed Peter, were lodging there.
- 19 ¶ And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
- 20 But arise, and get thee down, and go with them, nothing doubting: for I have sent them.
- 21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
- 22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee.
- 23 So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.

- 4- Cornelius is led by Peter. (10.)
- a- Cornelius is prepared by the Holy Spirit. vs. 1-8
- 1) He was a devout man that feared God. vs. 1-2
- a) He gave alms.
- b) He prayed much to God.
- 2) He demonstrated responsiveness to God. vs. 3-4
To such God sends further light.
- 3) Cornelius demonstrated his faith by action. vs. 5-8
- a) H
e sent for Peter as directed. vs. 7
- b) H
e invited his friends expecting results. (vs. 10:24)
- b- Peter is prepared by the Holy Spirit. vs. 9-23
- 1) He was spoken to while in prayer. vs. 9
- a) Hungry, he had a vision concerning food.
- b) Note how God worked through his physical needs.
- 2) He was given a special revelation. vs. 10-16
- a) He was told to eat meat heretofore unclean.
- b) It also suggested the removal of all religious restrictions on foods. (Cf. Mark 7:19)
- c) The command was thrice repeated, for emphasis. (As with --"Lovest thou Me?")
- 3) He was directed by the Spirit to go to Caesarea. vs. 17-23
- a) A delegation arrived as Peter reflected on the vision.
- b) The Spirit identified the callers with relation to the vision.

Acts 10 (cont.)

- 24 And on the morrow {1} they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. {1} *Some ancient authorities read he*}
- 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and {1} worshipped him. {1} *The Greek word denotes an act of reverence, whether paid to a creature or to the Creator.*}
- 26 But Peter raised him up, saying, Stand up; I myself also am a man.
- 27 And as he talked with him, he went in, and findeth many come together:
- 28 and he said unto them, Ye yourselves know {1} how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: {1} *Or how unlawful it is for a man etc*}
- 29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.
- 30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,
- 31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
- 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.
- 33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.
- 34 ¶ And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons:
- 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him.
- 36 {1} The word which he sent unto the children of Israel, preaching {2} good tidings of peace by Jesus Christ (He is Lord of all.)— {1} *Many ancient authorities read He sent the word into 2) Or the gospel*}
- 37 that saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached;
- 38 even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- 39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.
- 40 Him God raised up the third day, and gave him to be made manifest,
- 41 not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.
- 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead.
- 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

- c- Peter preaches to the house of Cornelius. vs. 10:24-33
- 1) Note that Peter took witnesses. vs. 23
These were essential for later witness.
 - 2) Cornelius had gathered his friends. vs. 24
This demonstrated his expectant faith.
 - 3) "Pope" Peter refused their worship. vs. 25
 - a) Cornelius initially prostrated himself before him. "Stand up: I myself also am a man."
 - b) He refused to intercept glory belonging to God. A great temptation in the ministry.
 - 4) The 2 companies exchanged testimonies of the Spirit's leading. vs. 28-33
 - a) Peter related his special instructions.
He then asked what they wanted.
 - b) Cornelius relates his vision while fasting. vs. 30-33
He asks for Peter's command from the Lord.
 - 5) Peter's sermon. vs. 34-43
 - a) He relates his fresh revelation. vs. 34-35
 - (1) God is no respecter of persons.
 - (2) God responds to those that fear him. Note the significant principle stated.
 - b) He recounts Jesus' earthly ministry. vs. 36-42
(A Summary of Mark's Gospel)
 - (1) He worked in the power of the Holy Spirit.
 - (2) He died and rose again.
 - (3) He is the future Judge of all. vs. 42
 - (4) He offers remission by simple trust.
 - c) He declares the crucial issue. vs. 43
Salvation is offered to all who believe. All the prophets confirm this.

Acts 10 (cont.)

- 44 ¶ While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.
- 45 And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.
- 46 For they heard them speak with tongues, and magnify God. Then answered Peter,
- 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?
- 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

- d- The Holy Spirit authenticates the work. vs. 44-48
 - 1) "Tongues" again confirm the work. vs. 46
 - a) The 2nd tongues manifestation in Acts.
 - b) Given to confirm the work of the Holy Spirit in Gentile house for Peter and the Jews.
 - 2) Baptism followed reception of the Holy Spirit. vs. 47
- e- Notice the Spirit's leading in these 3 conversions.
 - 1) In each case, both parties are Spirit-led.
 - 2) In each case, some preparatory work had been done in the individual responding.
 - 3) In each case, baptism followed the Spirit's work; also it was given immediately.

Acts 11

- 1 ¶ Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the word of God.
- 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
- 3 saying, Thou wentest in to men uncircumcised, and didst eat with them.
- 4 But Peter began, and expounded *the matter* unto them in order, saying,
- 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:
- 6 upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.
- 7 And I heard also a voice saying unto me, Rise, Peter; kill and eat.
- 8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.
- 9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.
- 10 And this was done thrice: and all were drawn up again into heaven.
- 11 And behold, forthwith three men stood before the house in which we were, having been sent from Caesarea unto me.
- 12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:
- 13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;
- 14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.
- 15 And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.
- 16 And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized *{I}* in the Holy Spirit. *{I}* Or *with*
- 17 If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?
- 18 And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

D- THE GOSPEL CENTER MOVES TO ANTIOCH.**(11.-12.)**

- 1- Peter vindicates his Gentile ministry. vs. 11:1-18
- a- Peter is challenged in Jerusalem. vs. 1-3
- 1) He is "called on the carpet" by those of circumcision.
 - 2) He is questioned as to his eating with the uncircumcized.
- b- Peter rehearses the Lord's leading. vs. 4-12
- 1) He notes his vision from the Lord. vs. 5
 - 2) He even had argued with the Lord. vs. 8
 - 3) The vision was confirmed by the men appearing. vs. 11
 - 4) The Spirit directed him to go with them. vs. 12
 - 5) Cornelius also had had a vision. vs. 13
- c- Peter confirms his actions by 6 witnesses. vs. 12
- Note that Cornelius and his house were not previously saved as indicated in v. 14.
- d- Peter confirms his action by manifestations of the Holy Spirit. vs. 15
- 1) "Tongues" here were seen as a manifestation of the Holy Spirit
 - 2) This he saw as a similar work to the initial baptism "in" (locative) the Holy Spirit, as the Lord had prophesied.
- e- Peter declares his strict adherence to the will of God. vs. 17
- To do otherwise would be to withstand God.
- f- The response of the church: vs. 18
- They recognized the inclusion of Gentiles in the Church without keeping of the Jewish law system.
- 1) They showed a remarkable adaptability.
 - 2) They glorified God for the new revelation.

Acts 11 (cont.)

- 19 ¶ They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.
- 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the {1} Greeks also, {2} preaching the Lord Jesus. {1} *Many ancient authorities read Grecian Jews*; See Ac 6:1. 2) See marginal note on Ac 5:42}
- 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.
- 22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:
- 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, {1} that with purpose of heart they would cleave unto the Lord: {1} *Some ancient authorities read that they would cleave unto the purpose of their heart in the Lord*}
- 24 for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.
- 25 And he went forth to Tarsus to seek for Saul;
- 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together {1} with the church, and taught much people, and that the disciples were called Christians first in Antioch. {1} *Gr in*}
- 27 ¶ Now in these days there came down prophets from Jerusalem unto Antioch.
- 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all {1} the world: which came to pass in the days of Claudius. {1} *Gr the inhabited earth*}
- 29 And the disciples, every man according to his ability, determined to send {1} relief unto the brethren that dwelt in Judea: {1} *Gr for ministry*; Compare Ac 6:1}
- 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

- 2- The church at Antioch is started. vs. 11:19-26
- a- Jews of the diaspora are evangelized by laymen. vs. 19-21
- 1) A grass-roots movement was started by those scattered.
 - 2) The movement spread to the Hellenist Jews also.
- b- The Jerusalem church sent Barnabas to Antioch. vs. 22-24
- 1) The church had been prepared for this by Peter. (Chap. 10)
 - 2) The ministry of Barnabas was primarily that of exhortation. The result was again multiplication.
- c- Saul joins Barnabas in a team-teaching effort. vs. 25-26
- 1) Barnabas was not jealous of his ministry. He was a great promoter of young ministers.
 - 2) At Antioch believers were 1st dubbed "Christians" (Christ-ones).
{It was first used as a derogatory term by those in Roman authority in Tarsus ¹⁶ NEC}
- d- A world famine is prophesied by Agabus. vs. 28
This suggests the predictive work of New Testament prophets.
- e- Antioch sends relief to Judean Christians. vs.29
- 1) An example of the mission field sending relief to the home church.
{Much like today, excepts that today many of the Foreign Mission Churches are sending missionaries back to evangelize America. NEC}
 - 2) This alms mission of Barnabas and Saul brought them to Jerusalem for the next significant event.

Acts 12

- 1 ¶ Now about that time Herod the king put forth his hands to afflict certain of the church.
- 2 And he killed James the brother of John with the sword.
- 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread.
- 4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.
- 5 ¶ Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.
- 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.
- 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.
- 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.
- 9 And he went out, and followed; and he knew not that it was true which was done *{1}* by the angel, but thought he saw a vision. *{1} Gr through}*
- 10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.
- 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.
- 12 And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.
- 13 And when he knocked at the door of the gate, a maid came to answer, named Rhoda.
- 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.
- 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.
- 16 But Peter continued knocking: and when they had opened, they saw him, and were amazed.
- 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.
- 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
- 19 And when Herod had sought for him, and found him not, **he examined the guards, and commanded that they should be *{1}* put to death.** And he went down from Judaea to Caesarea, and tarried there. *{1} Gr led away to death}*

{Roman law said that if a guard allowed a prisoner to escape, that guard(s) was to be executed. As Bob Fraser writes^a "These guards were usually soldiers. Being a prison guard was not an appealing job and was often given to the poorest soldiers. Some of the guards were cruel; and prisoners, particularly ones not Roman, were defenseless. **Under Roman law, if a prisoner escaped, the guard was executed.** This tended to make the guards cautious about their wards, to say the least." It also explains the action of Paul's Philippian Jailor in Acts 16:19-29. NEC}

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^a Bob Fraser, "Prisons in Paul's World".

- 3- State persecution begins at Jerusalem. (12.)
- a- James the Apostle is killed by Herod Agrippa I. vs. 1-2
- 1) James became the 1st apostle to be martyred.
 - 2) Herod Agrippa I was grandson of Herod the Great.
 - 3) This constituted the 1st governmental persecution of the church from Pentecost.
- b- Peter is imprisoned by Herod. vs. 3-4
- 1) The action was taken to mollify the Jews.
 - 2) He was secured by 16 soldiers till after Passover.
- c- Peter is delivered by an angel. vs. 5-10
- 1) The church engaged in earnest prayer. vs. 5
 God usually works through prayers of His people.
 God **always** works according to **His Sovereign Will!**
 - 2) An angel delivers Peter from prison. vs. 7-10
 - a) He provided light at midnight.
 - b) He unlocked the handcuffs, but didn't dress him. Did only what Peter could not do.
 - c) The iron gate of the city opened automatically.
- d- Peter notifies the saints at prayer. vs. 11-18
- 1) Note the late prayer meeting past midnight.
 (Held at the home of Mary, mother of Mark).
 Barnabas and Saul were perhaps present.
 - 2) Peter's presence was met by unbelief. vs. 15
 "You're having an hallucination!"
 (But the "ghost" kept knocking)
 - 3) His entrance produced ecstasy. vs. 17
 He had to quiet the celebration to recount his story.
- e- Peter betook himself from the scene of controversy. vs. 17
- 1) Was this when he 1st went to Rome? Hardly.
 - 2) Herod then took his wrath out on the guards. {actually Roman Law NEC} vs. 19

Acts 12 (cont.)

- 20 ¶ Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country.
- 21 And upon a set day Herod arrayed himself in royal apparel, and sat on the *{1}* throne, and made an oration unto them. *{1} Or judgment-seat; See Mt 27:19}*
- 22 And the people shouted, *saying*, The voice of a god, and not of a man.
- 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- 24 But the word of God grew and multiplied.
- 25 And Barnabas and Saul returned *{1}* from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark. *{1} Many ancient authorities read to Jerusalem}*

- f- The idolatrous pride and death of Herod are noted. vs. 12:20-23
 - 1) The famine caused the Phoenicians to worship Herod for food.
 - 2) He accepted praise as their god. vs. 22
 - 3) He was smitten by an angel. vs. 23
 - Note the angelic activity in the early church -- delivering Peter from Herod and smiting Herod the Persecutor.
- g- Result of the persecution vs. 24
 - The Word of God multiplied in its spread and effect.
- h- Barnabas and Saul return to Antioch with John Mark. vs. 25

Acts 13

- 1 ¶ Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.
- 2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.
- 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
- 4 ¶ So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.
- 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.
- 6 And when they had gone through the whole island unto Paphos, they found a certain *{1}* sorcerer, a false prophet, a Jew, whose name was Bar-jesus; *{1}* *Gr Magus*; as in Mt 2:1, 7, 16}
- 7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.
- 8 But Elymas the *{1}* sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. *{1}* *Gr Magus*; as in Mt 2:1, 7, 16}
- 9 But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his eyes on him,
- 10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
- 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun *{1}* for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. *{1}* *Or until}*
- 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
- 13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.

- III. THE WITNESS TO THE UTTERMOST PARTS. (13.-28.)
 (The extension period -- Westward advance)
- A- PAUL'S FIRST MISSIONARY JOURNEY. (13.-14.)
- 1- The church commissions Paul and Barnabas. vs. 13:1-4
- a- They are appointed by the Holy Spirit. vs. 2, 4
- 1) They were directed as they prayed.
- 2) They were appointed for the work, not the place.
- b- They are sent by the church. vs. 3
- Note how God worked through the church, not
independently in individuals.
- c- They were dedicated with prayer. The fasting suggests intense prayer. vs. 3
- 2- They preach on the Isle of Cyprus. vs. 4-12
- a- Note this is Barnabas' home area.
- b- They began at the synagogues. Why? vs. 5
- c- Sergius Paulus, a proconsul, believes. vs. 6-12
- 1) A proconsul was a governor of a Roman district.
- 2) Believing, the proconsul is opposed by Elymas.
- 3) Paul rebukes and invokes blindness on Elymas.
- d Note -- Saul is from here on is called "Paul."
- 1) In Gentile territory, the apostle to Gentiles took a Gentile name.
- 2) Interesting that he took the name of his 1st Gentile convert.
- 3- John Mark returns to Jerusalem. vs. 13
- Why? Homesick? Afraid of Asia Minor? Undedicated?

Acts 13 (cont.)

- 14 ¶ But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.
- 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.
- 16 And Paul stood up, and beckoning with the hand said, Men of Israel, and ye that fear God, hearken:
- 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it.
- 18 And for about the time of forty years {1} as a nursing-father bare he them in the wilderness. {1} *Many ancient authorities read suffered he their manners in the wilderness ; See De 9:7*
- 19 And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years:
- 20 and after these things he gave *them* judges until Samuel the prophet.
- 21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.
- 22 And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, {1} I have found David the son of Jesse, a man after my heart, who shall do all my {2} will. {1} *I Sa 13:14; Ps 89:20. 2) Gr wills*
- 23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;

- 4- Paul preaches at Antioch Pisidia. vs. 13:14-44
- a- They attend Jewish synagogue on the Sabbath. vs. 14
 - b- Paul is invited by the leaders to speak. vs. 15
 - c- He begins by tracing Israel's history. vs. 16-22
 - 1) God had delivered Israel from Egypt by miracle. vs. 17
 - 2) He had nursed them in the wilderness. vs. 18
 - 3) He finally gave them their inheritance in Canaan. vs. 19
(This took place after 450 years, i. e., from Abraham to Joshua
-- confirmed by some ancient manuscripts.)
 - 1) At their request for a king, God gave them Saul. vs. 21
 - 2) God then appointed David, a man after His heart, as king. vs. 22
He was appointed to do God's will.
 - d- Paul shows Jesus to be David's Seed and Israel's Savior. vs. 23

Acts 13 (cont.)

- 24 when John had first preached *{1}* before his coming the baptism of repentance to all the people of Israel. *{1}* *Gr before the face of his entering in*
- 25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose.
- 26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth.
- 27 For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*.
- 28 And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain.
- 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.
- 30 But God raised him from the dead:
- 31 and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people.
- 32 And we bring you good tidings of the promise made unto the fathers,
- 33 that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, *{1}* Thou art my Son, this day have I begotten thee. *{1}* *Ps 2:7*
- 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, *{1}* I will give you the holy and sure *blessings* of David. *{1}* *Isa 55:3*
- 35 Because he saith also in another *psalm*, *{1}* Thou wilt not give Thy Holy One to see corruption. *{1}* *Ps 16:10*
- 36 For David, after he had *{1}* in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: *{1}* *Or served his own generation by the counsel of God, fell asleep; Or served his own generation, fell asleep by the counsel of God*
- 37 but he whom God raised up saw no corruption.
- 38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins:
- 39 and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.
- 40 Beware therefore, lest that come upon *you* which is spoken in the prophets:
- 41 *{1}* Behold, ye despisers, and wonder, and *{2}* perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you. *{1}* *Hab 1:5. 2) Or vanish away; Jas 4:14*
- 42 ¶ And as they went out, they besought that these words might be spoken to them the next sabbath.
- 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.
- 44 And the next sabbath almost the whole city was gathered together to hear the word of *{1}* God. *{1}* *Many ancient authorities read the Lord*
- 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and *{1}* blasphemed. *{1}* *Or railed*

- e- He showed that John the baptist pointed to Jesus. vs. 13:24-25
- 1) His baptism was only unto repentance.
 - 2) He was only a pointer to Christ.
- f- He showed how Christ's death fulfilled prophecy. vs. 26-29
- 1) He brought salvation to Israel.
 - 2) Even their condemning Jesus fulfilled prophecy. vs. 28
They condemned Him while finding Him innocent
- g- He preached the resurrection of Jesus. vs. 30
- h- He confirmed the resurrection. vs. 31-37
- 1) Confirmed by witnesses. vs. 31
 - 2) Confirmed as a fulfillment of prophecy. vs. 32-37
 - a) He used the same text as Peter in his 1st sermon. (Acts 2:27)
 - b) His point in Psalm 16:10 -- David spoke of Christ, not of himself.
 - c) Note that Psalm 2 is quoted in relation to the resurrection as the day "I have begotten thee." vs. 33
- i- Paul makes his sermon application. vs. 38-41
- 1) He offers remission and justification through Jesus. This the Judaic law never offered.
 - 2) He declares one condition of salvation --faith. vs. 39
 - 3) He warns of blindness that results from non-response. He reminds them of the judgment of Hab. 1:5. vs. 40-41
 - 4) Continued rejection blinds one even to miracles. vs. 41
- j- The sequel to the message. vs. 42-43
- 1) Great interest expressed by some. vs. 42
Nearly the whole city gathered next Sabbath.
 - 2) Great opposition shown by others.

Acts 13 (cont.)

- 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.
- 47 For so hath the Lord commanded us, *saying, {1} I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth. {1} Isa 49:6}*
- 48 And as the Gentiles heard this, they were glad, and glorified the word of *{1} God: and as many as were ordained to eternal life believed. {1} Many ancient authorities read the Lord}*
- 49 And the word of the Lord was spread abroad throughout all the region.
- 50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.
- 51 But they shook off the dust of their feet against them, and came unto Iconium.
- 52 And the disciples were filled with joy with the Holy Spirit.

- 5- Paul turns to the Gentiles at Antioch. vs. 13:46-52
- a- Jealousy of the Jews led them to blaspheme.
In this they judged themselves unworthy of eternal life. vs. 46
 - b- He recalls the Lord's command to go to the Gentiles.
(He quotes Isaiah 59:6 in application) vs. 47
 - c- Many Gentiles respond in faith. vs. 48-49
 - 1) Note the statement of God's sovereignty in evangelism. "As many as were ordained. . .believed." {Or: Let's get our theology straight! NEC}¹⁷
 - 2) Note that this is a statement of complete success.
 - d- Paul and Barnabas are expelled by Jews from Antioch. vs. 50-51
But they dignified their "ousting" by shaking of the dust.

Acts 13 (cont.)

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy with the Holy Spirit.

Acts 14

1 ¶ And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.

2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.

3 Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them,

6 they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about:

7 and there they {1} preached the gospel. {1} See marginal note on Ac 5:42}

8 ¶ And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9 The same heard Paul speaking, who, fastening eyes upon him, and seeing that he had faith to be made whole,

10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, {1} Jupiter; and Paul, {2} Mercury, because he was the chief speaker. {1} Gr Zeus 2) Gr Hermes }

13 And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

- 6- They visit Iconium. vs. 13:51-14:4
- a- They again begin at the synagogue. vs. 1
 - b- A great multitude respond -- both Jews & Greeks.
 - c- A long ministry was enjoyed in spite of opposition. vs. 3
Many signs & wonders were given.
 - d- An attempted stoning finally drove them out. vs. 5-7
Circumstances sometimes indicated the Lord's leading.
- 7- They visit Lystra and Derbe. vs. 14:6-13
- a- A man crippled from birth is healed. vs. 8-10
 - 1) The healing was according to his faith.
 - 2) Though never learning, he walked immediately.
 - b- The crowd seek to worship Paul and Barnabas. vs. 11-13
 - 1) Barnabas called Jupiter; Paul, Mercury.
 - 2) Priest of Jupiter prepares sacrifices for them.

Acts 14 (cont.)

- 14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out
- 15 and saying, Sirs, why do ye these things? We also are men of like *{I}* passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: *{I} Or nature}*
- 16 who in the generations gone by suffered all the *{I}* nations to walk in their own ways. *{I} Or Gentiles; See Ac 4:25}*
- 17 And yet He left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.
- 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.
- 19 ¶ But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.
- 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.
- 21 And when they had *{I}* preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, *{I} Gr brought the good tidings ; Compare Ac 5:42}*
- 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.
- 23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.
- 24 And they passed through Pisidia, and came to Pamphylia.
- 25 And when they had spoken the word in Perga, they went down to Attalia;
- 26 and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled.
- 27 And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.
- 28 And they tarried no little time with the disciples.

- c- Paul seizes the opportunity to preach. vs. 14:14-18
- 1) The self-glory is vigorously refused. vs. 14-15
 - 2) He preached the God of creation and providence. vs. 15-17
 - a) He sought to turn them to seek the living God.
 - b) He pointed to His work of creation.
 - c) He pointed to His work of providence.
He showed these to be witnesses to God's goodness.
 - d) Note that he did not get to Christ or the resurrection in this message.
- d- Their worship of the apostles turned to spite. vs. 19
An enthusiastic reception is not always an indication of a true response to God.
- e- Paul is stoned and thought to be dead. vs. 19-20
- 1) Perhaps II Cor. 12:2 refers to this event.
 - 2) He soon arose and they resumed their mission.
- f- Derbe is evangelized without incident. vs. 20-21
- 8- They return to Antioch in Syria. vs. 21-28
- a- Returning they confirmed the churches of Asia Minor. vs. 21-22
He notes that entrance to the Kingdom involves tribulation.
(Note speaking of salvation but the fullness of God's Kingdom)
 - b- Elders are ordained in each church. vs. 23
They left the churches organized and commended them to God.
 - c- They return by Perga and Attalia. vs. 25-26
 - d- They report their work to the church at Antioch. vs. 27-28
Here they remained a long time. (Perhaps 1 or 2 years)

Acts 15

- 1 ¶ And certain men came down from Judaea and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.
- 2 And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
- 3 They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
- 4 And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.
- 5 But there rose up certain of the sect of the Pharisees who believed, *saying*, It is needful to circumcise them, and to charge them to keep the law of Moses.
- 6 ¶ And the apostles and the elders were gathered together to consider of this matter.
- 7 And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that *{1}* a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the *{2}* gospel, and believe. *{1) Gr from early days 2) Or good tidings}*
- 8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;
- 9 and he made no distinction between us and them, cleansing their hearts by faith.

B- THE 1ST CHURCH COUNCIL -- AT JERUSALEM. (15.)

- 1- The problem -- Judaizers in Antioch. vs. 1-5
 - a- Judaizers impose the Jewish rite of circumcision. vs. 1
They maintain salvation is possible only through the Mosaic law.
 - b) A delegation is sent to Jerusalem. vs. 2-4
They minister enroute -- To Phoenicia and Samaria.
They rehearse to the church the story of Gentiles being saved.
 - c- Believing Pharisees attempt to retain the Mosaic system. vs. 5
They see it as essential to one's salvation.

- 2- The problem discussed in council. (15:6-21.)
 - a- Peter addresses the council. (15:7-11.)
 - 1) He recalls his Gentile ministry.
 - a) God gave Gentile believers the Holy Spirit. vs. 8
 - b) God cleansed their hearts by faith. vs. 9
He looked at their hearts, not their flesh.

Acts 15 (Cont.)

- 10 Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?
- 11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.
- 12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them.
- 13 And after they had held their peace, James answered, saying, Brethren, hearken unto me:
- 14 Symeon hath rehearsed how first God visited the *{1}* Gentiles, to take out of them a people for his name. *{1}* See marginal note on Ac 4:25}
- 15 And to this agree the words of the prophets; as it is written,
- 16 *{1}* After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up: *{1}* Am 9:11, 12}
- 17 That the residue of men may seek after the Lord, And all the *{1}* Gentiles, upon whom my name is called, *{1}* See marginal note on Ac 4:25}
- 18 Saith the Lord, *{1}* who maketh these things known from of old. *{1}* Or who doeth these things where were known etc}
- 19 Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God;
- 20 but that we *{1}* write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. *{1}* Or enjoin them }
- 21 For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.
- 22 ¶ Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren:
- 23 and they wrote *thus* by them, *{1}* The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: *{1}* Or The apostles and the elder brethren}
- 24 Forasmuch as we have heard that certain *{1}* who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; *{1}* Some ancient authorities omit who went out}
- 25 it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,
- 26 men that have hazarded their lives for the name of our Lord Jesus Christ.
- 27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.
- 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:
- 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

- 2) Peter saw the law as an unbearable yoke. vs. 15:10
- a) He notes that no one was able to keep the whole law, as a way of salvation.
This was not its purpose.
- 3) He emphasized that salvation is by grace alone. vs. 11
These were Peter's last words in the book of Acts.
- b- Paul and Barnabas testify of their Gentile mission. vs. 12
They declare how God confirmed the work by miracles.
(This suggests the reason miracles continued for a time.)
- c- James gives his judgment as council president. vs. 13-21
- 1) He notes that Peter had opened the door to Gentiles. vs. 14
This is seen as a visit from God.
- 2) He notes that inclusion of Gentiles had been prophesied. vs. 15-18
- a) Amos spoke of it occurring after the tribulation. (Amos 9:11-12)
The Church or it's teachings were unknown (a mystery) in OT.
- b) **His primary point** is not the time, but the fact of Gentiles being included in
the offer of salvation.
- 3) He counsels sympathetic understanding toward Gentiles. vs. 19
- 4) He suggests a minimum of restrictions. vs. 20-21
- a) To abstain from idols, fornication, and blood.
Primarily issues of the moral code.
- b) Evidently not restrictions for salvation.
- 3- The problem resolved in conciliation. vs. 22-29
- a- Messengers are sent to Antioch with Paul and Barnabas.
Judas (Barsabbas) and Silas are sent.
- b- A letter of clarification is sent to Gentile churches. vs. 23-29
- 1) The legalistic measures are rescinded. vs. 28
- 2) They note their unanimity on the matter. vs. 25
- 3) They note a concord between the Holy Spirit and the members.
Suggests they had prayed to the point of agreement.
- 4) They state the minimum restrictions. vs. 29
- a) Abstain from meats out of heathen rites.
Evidently for testimony sake.
- b) Abstain from blood and things with blood not drained.
- c) Abstain from sexual impurities.

Acts 15 (cont.)

- 30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.
- 31 And when they had read it, they rejoiced for the {1} consolation. {1} *Or exhortation*}
- 32 And Judas and Silas, being themselves also prophets, {1} exhorted the brethren with many words, and confirmed them. {1} *Or comforted*}
- 33 And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.
- 34 {*Some ancient authorities insert, with variations, verse 34 But it seemed good unto Silas to abide there.*}
- 35 But Paul and Barnabas tarried in Antioch, teaching and {1} preaching the word of the Lord, with many others also. {1} *Compare marginal note on Ac 5:42*}
- 36 ¶ And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.
- 37 And Barnabas was minded to take with them John also, who was called Mark.
- 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.
- 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus;
- 40 but Paul choose Silas, and went forth, being commended by the brethren to the grace of the Lord.
- 41 And he went through Syria and Cilicia, confirming the churches.

4- The letter is delivered to Antioch.

vs. 15:30-35

- a- Antioch rejoices for the clarification. vs. 31
- b- Paul and Barnabas remain at Antioch some time. vs. 35
Antioch became a gospel center.

C- PAUL'S 2ND MISSIONARY JOURNEY -- IN EUROPE.**(15:36.-18:22.)**

(To Asia-Minor and Europe with Silas, Timothy and Luke)

- 1- Paul and Barnabas have a contention. vs. 36-41
 - a- They plan another missionary journey. vs. 36
Concern for their spiritual children beckons them back.
 - b- They quarrel over the issue of taking John Mark. vs. 37-38
 - 1) Both felt strongly, perhaps even Spirit led.
 - 2) Who was right? Perhaps both --in viewpoint.
Division is good; contention is bad.
 - c- They form 2 missionary parties. vs. 39-41
 - 1) Barnabas with Mark -- went to Cyprus. (Home country) vs. 39
 - 2) Paul with Silas -- went to Asia Minor. vs. 41

Acts 16

- 1 ¶ And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek.
- 2 The same was well reported of by the brethren that were at Lystra and Iconium.
- 3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.
- 4 And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem.
- 5 So the churches were strengthened *{1}* in the faith, and increased in number daily. *{1} Or in faith }*
- 6 ¶ And they went through *{1}* the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; *{1} Or Phrygia and the region of Galatia }*
- 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;
- 8 and passing by Mysia, they came down to Troas.

- 2- Paul and Silas journey to Troas. vs. 16:1 -8
- a- Timothy joins them at Lystra. vs. 1-3
- 1) Note that this is where Paul was stoned. Timothy became his life-long companion.
 - 2) Note that Paul had Timothy circumcised. vs. 3
Not as a matter of salvation, but doubtless for those with "weak consciences."
- b- They deliver the Jerusalem letter to the churches. vs. 4-5
- 1) This word strengthened them in the faith.
 - 2) It resulted in a daily increase in numbers.
- c- Paul is directed by the Spirit to Troas. vs. 6-8
- 1) They travelled through Phrygia and Galatia.
This order seems to suggest going to the Northern Galatian area since they want through Phrygia first.
 - 2) Possibly this was when Paul was sick. (Gal. 4:13)

Acts 16 (cont.)

- 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
- 10 And when he had seen the vision, straightway **we**^a sought to go forth into Macedonia, concluding that God had called us to {1} preach the gospel to them. {1} *Gr bring the good tidings; See Ac 5:42*
- 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
- 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.
- 13 And on the sabbath day we went forth without the gate by a river side, {1} where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. {1} *Many authorities read where was wont to be etc*
- 14 And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.
- 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
- 16 ¶ And it came to pass, as we were going to the place of prayer, that a certain maid having {1} a spirit of divination met us, who brought her masters much gain by soothsaying. {1} *Gr a spirit, a Python*
- 17 The same following after Paul and us cried out, saying, These men are {1} servants of the Most High God, who proclaim unto you {2} the way of salvation. {1} *Gr bondservants 2) Or a way*
- 18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
- 19 But when her masters saw that the hope of their gain was {1} gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, {1} *Gr come out*
- 20 and when they had brought them unto the {1} magistrates, they said, These men, being Jews, do exceedingly trouble our city, {1} *Gr praetors; compare verses 22, 35, 36, 38*
- 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans.
- 22 And the multitude rose up together against them: and the {1} magistrates rent their garments off them, and commanded to beat them with rods. {1} *Gr praetors; See verse 20*
- 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:
- 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.
- 25 ¶ But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

^a Acts 16:10. This is where Dr. Luke joins the evangelistic team.

- 3- The work at Philippi. (16:9-40.)
- a- The Macedonian vision at Troas. vs. 9-10
 - b- Luke joins the party at Troas. vs. 10-17
 - 1) Note the "we" section -- vs. 10-17
 - 2) He evidently accompanied them from Troas to Philippi.
 - c- They cross the Aegean Sea to Macedonia in Euroa.. vs. 12
 - d- At Philippi Lydia is saved. vs. 13-15
 - 1) They attend a women's prayer meeting, by a river.
There was evidently no synagogue at Philippi.
 - 2) Note that Lydia was a worshiper of God.
(Again, God sends the light to those seeking)
 - 3) Lydia and her household were baptized. vs. 15
Inviting them home demonstrated her sincerity.
 - e- Paul casts out a demon from a woman. vs. 16-18
 - 1) Note that her testimony sounded good.
 - 2) Paul refused the testimony of demons. vs. 16-17
 - a) Satan sought to join forces.
 - b) Paul was particular about who testified for him.
 - 3) He exorcised the demons in the Name of Jesus. vs. 18
 - f- Paul and Silas are imprisoned. vs. 19-25
 - 1) They are accused of unlawful teaching.
A similar situation to that of Jesus at Gadara when He
allowed the demons to enter the swine.
 - 2) They are beaten with rods. vs. 22
 - 3) They are cast into an inner prison. vs. 24
 - 4) They hold a midnight prayer and praise session. vs. 25
The prisoners were their captive audience.

Acts 16 (cont.)

- 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened, and every one's bands were loosed.
- 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.
- 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
- 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,
- 30 and brought them out and said, Sirs, what must I do to be saved?
- 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.
- 32 And they spake the word of *{1}* the Lord unto him, with all that were in his house. *{1}* *Some ancient authorities read God}*
- 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.
- 34 And he brought them up into his house, and set *{1}* food before them, and rejoiced greatly, with all his house, *{2}* having believed in God. *{1}* *Gr a table* 2) *Or having believed God}*
- 35 ¶ But when it was day, the *{1}* magistrates sent the *{2}* serjeants, saying, Let those men go. *{1}* *Gr praetors*; See verse 20. 2) *Gr lictors}*
- 36 And the jailor reported the words to Paul, *saying*, The *{1}* magistrates have sent to let you go: now therefore come forth, and go in peace. *{1}* *Gr praetors* ; See verses 20}
- 37 But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay verily; but let them come themselves and bring us out.
- 38 And the *{1}* serjeants reported these words unto the *{2}* magistrates: and they feared when they heard that they were Romans; *{1}* *Gr lictors* 2) *Gr praetors*; See verses 20}
- 39 and they came and besought them; and when they had brought them out, they asked them to go away from the city.
- 40 And they went out of the prison, and entered into *the house* of Lydia: and when they had seen the brethren, they *{1}* comforted them, and departed. *{1}* *Or exhorted}*

- f- The Philippian jailor is saved. vs. 16:26-34
 - 1) An earthquake releases the prisoners. vs. 26
 - 2) Paul saves the jailor from suicide. vs. 27-28
 - 3) Paul declares the way of salvation. vs. 29-31
 - a) Note that the jailor revealed repentance. He already saw his need.
 - b) Paul enunciated the simple requirement -- "Believe."
Make "Jesus" your Saviour and "Lord."
 - 4) The jailor revealed his faith by his works. vs. 33-34
He washed their stripes and fed them.
 - 5) He and his house were baptized immediately. vs. 34
Note that all that were baptized had "believed."
- g- Paul exploits his Roman citizenship. vs. 35-40
 - 1) They are released by the Roman officials.
 - 2) Paul demands an apology of the officials. vs. 16:37
He demanded his citizenship rights.
They then besought them to leave.
 - 3) They depart leisurely. vs. 40
- h- Thus a great church was begun with stripes.

Acts 17

- 1 ¶ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:
- 2 and Paul, as his custom was, went in unto them, and for three *{1}* sabbath days reasoned with them from the Scriptures, *{1}* *Or weeks*}
- 3 opening and alleging that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ.
- 4 And some of them were persuaded, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.
- 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned *{1}* the world upside down are come hither also; *{1}* *Gr the inhabited earth*}
- 7 whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.
- 8 And they troubled the multitude and the rulers of the city, when they heard these things.
- 9 And when they had taken security from Jason and the rest, they let them go.
- 10 ¶ And the brethren immediately sent away Paul and Silas by night unto Beroea: who when they were come thither went into the synagogue of the Jews.
- 11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so.
- 12 Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.
- 13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Beroea also, they came thither likewise, stirring up and troubling the multitudes.
- 14 And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still.

- 4- The work at Thessalonica. vs. 17:1-9
- a- They minister 3 sabbaths in the synagogue. vs. 1-3
 - 1) They dealt with Jews from the Old Testament.
 - 2) They confirm the necessity of Christ's death and resurrection from the Scriptures.
 - 3) They then declared this "Jesus" to be the Christ.
 - b- They receive a dual response. vs. 4-9
 - 1) A multitude of "devout" Greeks respond positively.
Note again that seekers respond.
 - 2) Jealous Jews demonstrate through the rabble.
Accuse Paul of setting the world upside down.
 - 3) The house of Jason is attacked. vs. 7-9
The old accusation: The treason of making Jesus "king."
 - c- They evidently spent a long period at Thessalonica.
(I Thess. 2:9; Phil. 4:16)
 - 1) Part of the time they supported themselves.
 - 2) Several times they received aid at Thess. from Philippi.
- 5- The work at Berea. vs. 17:10-14
- a- Again they begin in the synagogue. vs. 10
 - b- The Bereans' nobility is seen in their open-mindedness. vs. 11-12
 - 1) They examined the Scriptures daily.
 - 2) Many believed the Word.
 - c- Jews of Thessalonica again stir up trouble. vs. 13
 - d- Paul then departed for Greece. He left Silas and Timothy at Berea. vs. 14

Acts 17 (cont.)

- 15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
- 16 ¶ Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols.
- 17 So he reasoned in the synagogue with Jews and the devout persons, and in the marketplace every day with them that met him.
- 18 And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? others, He seemeth to be a setter forth of *{1}* strange *{2}* gods: because he *{3}* preached Jesus and the resurrection. *{1}* Or foreign divinities 2) Gr demons 3) See marginal note on Ac 5:42}
- 19 And they took hold of him, and brought him *{1}* unto *{2}* the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? *{1}* Or before 2) Or the hill of Mars¹⁸
- 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.
- 21 (Now all the Athenians and the strangers sojourning there *{1}* spent their time in nothing else, but either to tell or to hear some new thing.) *{1}* Or had leisure for nothing else}

- 6- The work at Athens. vs. 17:15-34
- a- He reasoned in the synagogue. vs. 16-17
 Again he began with devout Jews in the synagogue.
- b- He reasoned in the marketplace with philosophers. vs. 18-21
- 1) The philosophers here sought him out.
 - 2) He preached Jesus' bodily resurrection from the dead. This defied their rationalistic concepts.
 - 3) They arranged for a special address by Paul.

Acts 17 (cont.)

- 22 ¶ And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things, I perceive that ye are {1} very religious. {1} *Or somewhat superstitious*
- 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.
- 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in {1} temples made with hands; {1} *Or sanctuaries*
- 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;
- 26 and he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;
- 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:
- 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.
- 29 Being then the offspring of God, we ought not to think that {1} the Godhead is like unto gold, or silver, or stone, graven by art and device of man. {1} *Or that which is divine*
- 30 The times of ignorance therefore God overlooked; but now he {1} commandeth men that they should all everywhere repent: {1} *Some ancient authorities read declareth to men* }
- 31 inasmuch as he hath appointed a day in which he will judge {1} the world in righteousness {2} by {3} the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. {1} *Gr the inhabited earth* 2) *Gr in* 3) *Or a man*
- 32 ¶ Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.
- 33 Thus Paul went out from among them.
- 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

- c- He preached on Mar's Hill. vs. 17:22-31
- 1) He made known the "Unknown God." vs. 22-23
 - a) Note that he began where they were.
 - b) He came to disclose the "unknown."
 - c) This is a classic use of "Common Ground" from which to start an evangel.
 - 2) He revealed the God of creation. vs. 24
His dwelling is not in man-made temples.
 - 3) He revealed the God of providence. vs. 25-27
 - a) He made all nations of one. vs. 26
 - b) He designed all circumstances to the intent that men might seek after God. vs. 26-27
 - 4) He revealed Him as the omnipresent God. vs. 28
 - 5) He revealed Him as the Living God. vs. 28-29
 - a) Men are the "offspring" of God.
 - b) Therefore He is not found in silver and gold .idols.
 - 6) He revealed Him as a God of judgment. vs. 30-31
 - a) Repentance is commanded of all men.
Don't bank on God's previous forbearance.
 - b) The day of judgment has been appointed.
 - c) The Judge has been appointed.
 - d) The judgment itself is certified by Christ's resurrection.
i. e., His resurrection is evidence that all will one day be resurrected -- for judgment.
- d- A dual response is again noted. vs. 31-34
- 1) Some sneered or mocked.
 - 2) Some believed.
 - 3) No church was established at Athens at that time.



Figure 10. A Map Of Ancient Corinth

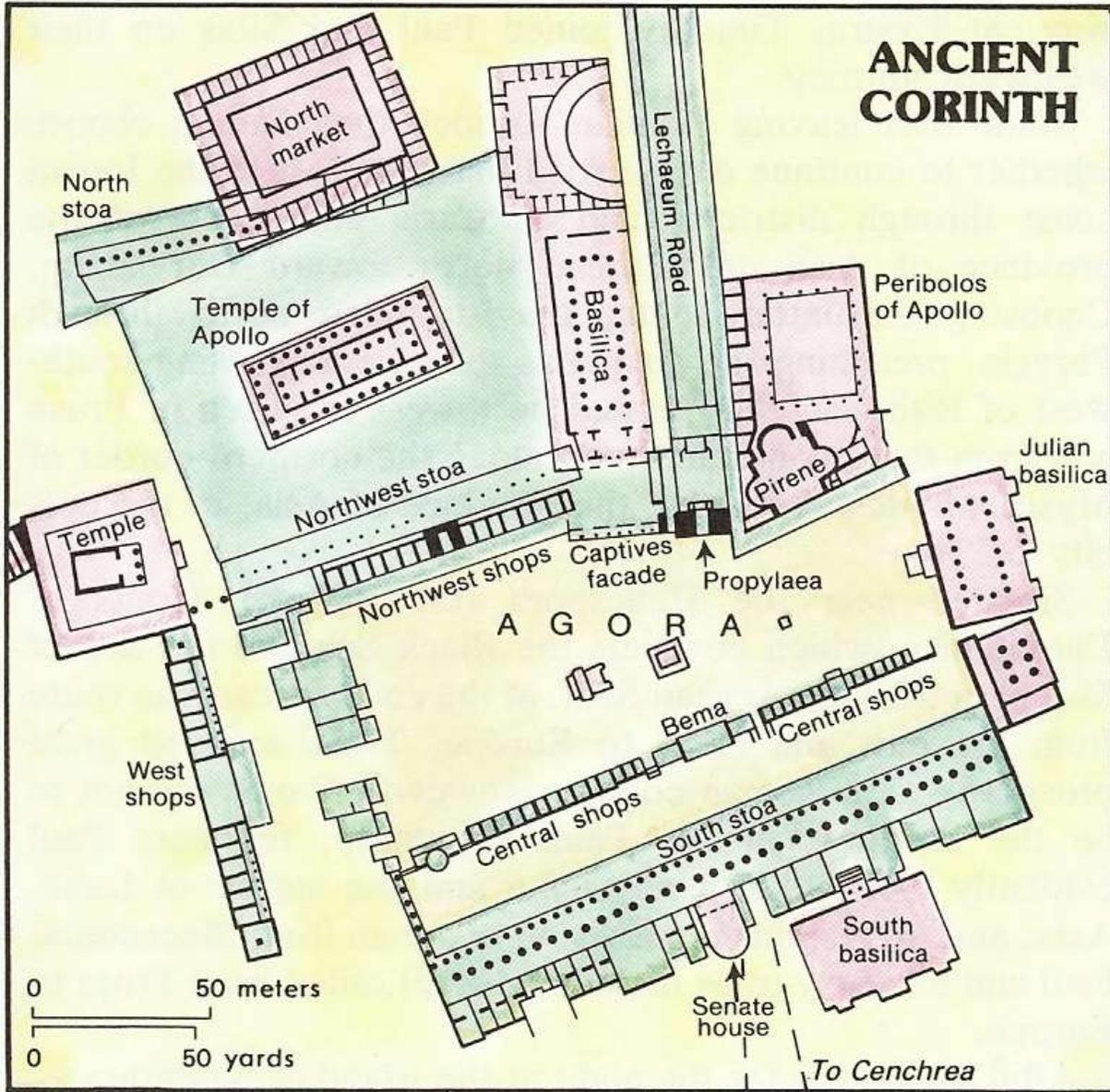


Figure 11. Map Of Ancient Corinth

Courtesy of Carl G. Rasmussen, NIV ATLAS OF THE BIBLE, Zondervan Publishing House Grand Rapids, Michigan – Regency Reference Library. ISBN 0-310-25160-5

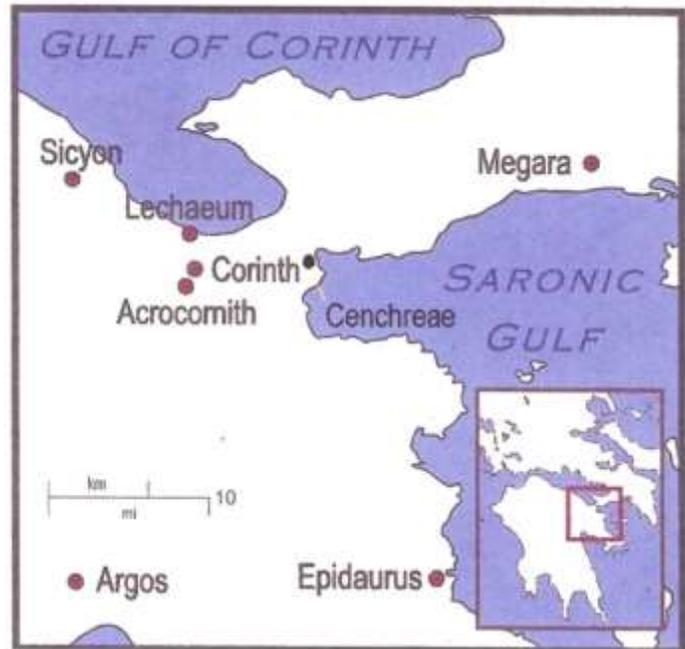
Sermon Illustrations For Development Of Common Ground.

The town of Corinth had a great number of idol temples whose courtesans {harlots} practically, along with the shipping trade supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., **by being baptized for the dead**. **Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "we") and those other unbelievers (especially those pagan unbelievers who had been baptized for the dead as "they")**. Far from being an apologetic for baptism for the dead, this is Paul's use of that pagan concept, the cultic argument, as a starting point (of Common Ground) to establish his argument for the resurrection from the dead.

He uses precisely, the same method of argumentation in Athens - on Mars Hill - he uses their proliferation of idol statues and one in particular (Acts 17:23), to argue for the existence of "The Unknown God" See also 2 Pet 3:9, where the Holy Spirit explains (with Greek concord) the ones who should not perish, the ones to whom Peter's letter was sent "**usward**" not willing that any of **us** should perish, but all of **us** should come to repentance.

{To my students:

"Keep Your Tools Sharp". NEC}



ure 12. Ancient Corinth And The Isthmus

Acts 18

- 1 ¶ After these things he departed from Athens, and came to Corinth.
- 2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;
- 3 and because he was of the same trade, he abode with them, and they wrought, for by their trade they were tentmakers.
- 4 And he reasoned in the synagogue every sabbath, and *{1}* persuaded Jews and Greeks. *{1} Gr sought to persuade}*
- 5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.
- 6 And when they opposed themselves and *{1}* blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *{1} Or railed}*
- 7 ¶ And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.
- 8 And Crispus, the ruler of the synagogue, *{1}* believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. *{1} Gr believed the Lord}*
- 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.
- 10 And he dwelt *there* a year and six months, teaching the word of God among them.
- 12 ¶ But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat,
- 13 saying, This man persuadeth men to worship God contrary to the law.
- 14 But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you:
- 15 but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters.
- 16 And he drove them from the judgment-seat.
- 17 And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.
- 18 ¶ And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchreae; for he had a vow.

7- The work at Corinth.

vs. 18:1-18

- a- Corinth was a seaport town on peninsula between the Aegean Sea and the Adriatic.
- b- Paul laboured and lived with Aquila and Priscilla. vs. 1-4
 - 1) They had lately been driven from Rome as Jews.
 - 2) They laboured together in the tent-making trade.
 - 3) These became great pioneer workers for Paul.
- c- Paul reasoned in the synagogue initially. vs. 4
- d- He turned to the Gentiles after Jewish blasphemy. vs. 5-7
 - 1) He was strengthened by the arrival of Silas and Timothy.
Doubtless welcomed their oral and moral support.
 - 2) He took blasphemy as his cue to turn from the Jew. vs. 6
- e- Many believe at the testimony of a synagogue leader. vs. 7-8
- f- Paul is encouraged by the Lord to remain in Corinth. vs. 9-11
 - 1) He evidently needed a special word to boldly "speak."
 - 2) Here a church was established.
A carnal church with many problems; but many believers.
 - 3) Here Paul wrote I and II Thessalonians.
- g- The Jews accuse Paul before Gallio. vs. 12-17
 - 1) Gallio accession is a secular point of dating the events in the book of Acts (52/53 AD).
 - 2) He merely dismissed the charges as religious trifles.
 - 3) Sosthenes, another synagogue leader who believed, became the victim of their wrath.
- h- Paul remained in Corinth for 18 months. vs. 11, 18

Acts 18 (cont.)

- 19 And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews.
- 20 And when they asked him to abide a longer time, he consented not;
- 21 but taking his leave of them, and saying, I will return again unto you if God will, he set sail from Ephesus.
- 22 And when he had landed at Caesarea, he went up and saluted the church, and went down to Antioch.
- 23 And having spent some time *there*, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.
- 24 ¶ Now a certain Jew named Apollos, an Alexandrian by race, *{1}* an eloquent man, came to Ephesus; and he was mighty in the scriptures. *{1}* *Or a learned man*
- 25 This man had been *{1}* instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John: *{1}* *Gr taught by word of mouth*
- 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.
- 27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he *{1}* helped them much that had believed through grace; *{1}* *Or helped much through grace them that had believed*
- 28 for he powerfully confuted the Jews, *{1}* and that publicly, showing by the scriptures that Jesus was the Christ. *{1}* *Or showing publicly*

Acts 19

- 1 ¶ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples:
- 2 and he said unto them, Did ye receive the Holy Spirit when ye believed? And they *said* unto him, Nay, we did not so much as hear whether *{1}* the Holy Spirit was *given*. *{1}* *Or there is a Holy Spirit*
- 3 And he said, Into what then were ye baptized? And they said, Into John's baptism.
- 4 And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus.
- 5 And when they heard this, they were baptized into the name of the Lord Jesus.
- 6 And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.
- 7 And they were in all about twelve men.

8 Paul returns to Antioch in Syria.

vs. 18:19-23

- a- Stopping at Cenchrea, he took a Jewish vow. (18)
Possibly it involved a thank-offering for blessing of the Lord at Corinth.
(ATR)
- b- Sailing across to Ephesus, he made a brief stop. (19-21)
 - 1) He surveyed a key city of Asia Minor for future evangelism.
 - 2) He here met with the Jews briefly in the synagogue.
 - 3) He left Aquila and Priscilla at Ephesus as his advance team, promising to return.
- c- Enroute to Antioch, he visited Jerusalem briefly. (22)
- d- He spent his furlough of "some time" at Antioch. (23)

D- PAUL'S 3RD MISSIONARY JOURNEY.

(18:23b.-21:17.)

(To Asia-Minor and Europe with Timothy and Luke)

- 1- The work at Ephesus. (18:24.-19:41.)
 - a- They again visit the churches of Galatia and Phrygia.
 - b- The ministry of Apollos at Ephesus is noted. vs. 24-28
 - 1) An eloquent man and mighty in the Scriptures of the O. T.
 - 2) Apollos had been a disciple of John the Baptist. vs. 24
 - 3) He was instructed by Aquilla and Priscilla. vs. 26
 - 4) He then removed to the area of Greece.
He had an effective ministry refuting unbelieving Jews.
 - c- Paul ministers the Holy Spirit to the Corinthians. vs. 19:1-7
 - 1) Twelve disciples of John are instructed. vs. 1-4
 - a) John's baptism was only unto repentance.
 - b) John's ministry pointed to Christ.
 - 2) The 12 receive Christian baptism. vs. 5
The 1st "anabaptists"?
 - 3) They receive the Holy Spirit as Paul lays on hands. vs. 6-7
 - a) The gift of tongues was given to confirm the work.
 - b) Why tongues here?
Perhaps to emphasize the insufficiency of John's baptism unto repentance.

Acts 19 (cont.)

- 8 ¶ And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.
- 9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.
- 10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.
- 11 And God wrought special *{I}* miracles by the hands of Paul: *{I} Gr powers*
- 12 insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the evil spirits went out.
- 13 ¶ But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.
- 14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this.
- 15 And the evil spirit answered and said unto them, Jesus I *{I}* know, and Paul I know, but who are ye? *{I} Or recognize*
- 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.
- 17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.
- 18 Many also of them that had believed came, confessing, and declaring their deeds.
- 19 And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.
- 20 So mightily grew the word of the Lord and prevailed.
- 21 ¶ Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- 22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

- d- Paul's 2-year Bible school ministry at Ephesus. vs. 19:8-20
- 1) The content of his ministry -- The Kingdom of God.
 - a) This suggests a broad well-rounded ministry of the Word.
 - b) He taught a broad perspective of what God is doing in history and the world, as well as the truths of the plan of salvation.
 - 2) The constituency of his ministry -- All Asia heard. vs. 10
 - a) "Asia" was a province of western Asia-Minor
(The school may have been called "Western Bapt. Seminary.")
The schoolmaster was a toughie, Tyrannus "Rex".
 - b) This was probably the area of Paul's widest ministry.
 - 3) The confirmations of his ministry. vs. 11-12
Healing grace was even carried by handkerchiefs.
 - 4) The counterfeits appear. vs. 13-16
 - a) Seven sons of a Jewish chief priest attempt exorcism.
 - b) They use the Name of Jesus as a superstitious formula.
 - c) The evil spirits backfire on the seven.
 - 5) Many true confessions result. vs. 17-20
 - a) The counterfeits here served to magnify the true.
 - b) A book-burning of counterfeits ensued.
 - 6) Here Paul wrote I Corinthians. (I Cor. 16:6-8)
- e- Paul plans a visit to Jerusalem and then to Rome. vs. 21-22
- His route plan was to go to:
- 1) Macedonia and Achaia.
 - 2) Jerusalem (bringing alms).
 - 3) Rome.

Acts 19 (cont.)

- 23 And about that time there arose no small stir concerning the Way.
- 24 For a certain man named Demetrius, a silversmith, who made silver shrines of {1} Diana, brought no little business unto the craftsmen; {1} *Gr Artemis*
- 25 whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.
- 26 And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands:
- 27 and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess {1} Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and {2} the world worshippeth. {1} *Gr Artemis* 2) *Gr the inhabited earth*
- 28 And when they heard this they were filled with wrath, and cried out, saying, Great is {1} Diana of the Ephesus. {1} *Gr Artemis*
- 29 And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
- 30 And when Paul was minded to enter in unto the people, the disciples suffered him not.
- 31 And certain also of the {1} Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre. {1} *That is, officers having charge of festivals etc in the Roman province of Asia.*
- 32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.
- 33 {1} And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. {1} *Or And some of the multitude instructed Alexander*
- 34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is {1} Diana of the Ephesians. {1} *Gr Artemis*
- 35 And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great {1} Diana, and of the *image* which fell down from {2} Jupiter? {1} *Gr Artemis* 2) *Or heaven*
- 36 Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash.
- 37 For ye have brought *hither* these men, who are neither robbers of temples nor blasphemers of our goddess.
- 38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, {1} the courts are open, and there are proconsuls: let them accuse one another. {1} *Or court days are kept*
- 39 But if ye seek anything about other matters, it shall be settled in the regular assembly.
- 40 For indeed we are in danger to be {1} accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. {1} *Or accused of riot concerning this day*
- 41 And when he had thus spoken, he dismissed the assembly.

- f- Paul is opposed by the silversmith craftsmen. vs. 19:23-41
- 1) The image industry is threatened. vs. 24-26
As in Philippi, Paul's preaching had hurt heathen business enterprises.
 - 2) The heathen religion of Diana is threatened. vs. 27-28
 - a) Ephesus prided itself on having the temple of Diana which contained the image which was supposed to have fallen down from Jupiter.
Greek name --"Artemis"; Roman name --"Diana."
 - b) Diana was the goddess of light by night, as Apollo was the god of light by day, being a special protectoress of young girls. She was to the Ephesians what Ashtoreth was to the Canaanites, especially controlling conception and birth.
 - c) The Ephesians' trade of making small images of Diana and selling to all the world was threatened.
 - 3) Paul's companions are seized by the enraged city. vs. 29-32
 - a) Gaius and Aristarchus of Macedonia are taken.
 - b) Paul is restrained from getting involved. vs. 30-31
 - c) They are taken as victims into the gladiatorial arena.
 - 4) Alexander the Jew joins the defense. vs. 33-34
 - a) Note that the Jews too were opposed to images.
 - b) He perhaps joined the defense to placate the angry mob and prevent any resurgence of "Jew baiting."
 - c) His rising spurred a 2-hour chant by the Ephesians.
 - 5) The townclerk of Ephesus dismisses the case. vs. 19:35-41
 - a) He declares the case is an emotional one. vs. 35
 - b) He urges them to think rationally. vs. 36
 - c) He exonerates the men of criminal conduct. vs. 37
 - d) He refers any further charges to the criminal courts. vs. 38-39
 - e) He warns them that any riots must be accounted for to Rome. vs. 40
The Empire couldn't allow riots.

Acts 20

- 1 ¶ And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia.
- 2 And when he had gone through those parts, and had given them much exhortation, he came into Greece.
- 3 And when he had spent three months *there*, and a plot was laid against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia.
- 4 And there accompanied him *{1}* as far as Asia, Sopater of Beroea, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. *{1} Many ancient authorities omit as far as Asia}*
- 5 But these *{1}* had gone before, and were waiting for **us** at Troas. *{1} Many ancient authorities read came, and were waiting}*
- 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where **we** tarried seven days.
- 7 ¶ And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
- 8 And there were many lights in the upper chamber where we were gathered together.
- 9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead.
- 10 And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him.
- 11 And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.
- 12 And they brought the lad alive, and were not a little comforted.

- 2- Paul's 2nd visit to Corinth. vs. 20:1-3
- a- He evidently fled Ephesus for his life. (II Cor. 1:8)
Leaving Ephesus he went by way of Troas and Macedonia, seeking Titus who had gone to Corinth and was expected to return.
Thus Paul waited some time in Troas. (II Cor. 2:13)
 - b- He stopped in Macedonia perhaps 2 months, enroute. vs. 1-2
 - 1) Here he met Titus who came with good news from Corinth.
 - 2) Here he wrote the quite emotional Epistle of II Corinthians.
Probably wrote this some while before going to Corinth.
 - 3) Perhaps he stayed with Luke at Philippi in Macedonia.
 - c- He then spent 3 months in Corinth. vs. 3
 - 1) Here he stayed at the house of Gaius. (Rom. 16:23)
 - 2) At this time he wrote the books of Galatians and Romans.
- 3- Paul's brief stop at Troas. vs. 20:4-12
- a- Seven delegates precede Paul to Troas. They carry collections for the poor of Jerusalem. (II Cor. 8-9).
 - b- Luke joins Paul at Philippi. "We" sections -- 20:5-21:18; 27 - 28) (Note "us". vs. 5

Acts 20 (cont.)

- 13 ¶ But we going before to the ship set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go {1} by land. {1} *Or on foot*
- 14 And when he met us at Assos, we took him in, and came to Mitylene.
- 15 And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and {1} the day after we came to Miletus. {1} *Many ancient authorities insert having tarried at Trogyllium*
- 16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
- 17 ¶ And from Miletus he sent to Ephesus, and called to him the {1} elders of the church. {1} *Or presbyters*
- 18 And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time,
- 19 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews;
- 20 how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house,
- 21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus {1} Christ. {1} *Many ancient authorities omit Christ*
- 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
- 23 save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me.
- 24 But I hold not my life of any account as dear unto myself, {1} so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the {2} gospel of the grace of God. {1} *Or in comparison of accomplishing my course* 2) *Or good tidings*
- 25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.
- 26 Wherefore I testify unto you this day, that I am pure from the blood of all men.
- 27 For I shrank not from declaring unto you the whole counsel of God.
- 28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you {1} bishops, to feed the church of {2} the Lord which he {3} purchased with his own blood. {1} *Or overseers* 2) *Some ancient authorities, including the two oldest manuscripts, read God* 3) *Gr acquired*
- 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock;
- 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.
- 31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.
- 32 And now I commend you to {1} God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. {1} *Some ancient authorities read the Lord*

- 4- Paul's visit with the Ephesian elders. vs. 20:13-38
- a- He desired to attend the feast of Pentecost at Jerusalem. Thus he refused to be delayed by a stop at Ephesus. vs. 16
 - b- He journeyed both by land and ship to Miletus. vs. 13-15
 - c) At Miletus he met the Ephesian elders. vs. 17-38
 - 1) He recalls his previous ministry at Ephesus. vs. 18-20
 - a) He had served lowliness, tears, and trials.
 - b) He taught both publicly and house to house. vs. 20
 - 2) He summarizes his salvation message to them. vs. 21
 - a) Repentance toward God.
 - b) Faith toward the Lord Jesus Christ.
 - 3) He notes his strong desire to go to Jerusalem. He went bound or impelled by his own spirit. vs. 22
 - 4) He notes the Holy Spirit's warning of bondage in Jerusalem. vs. 23
 - a) The Holy Spirit constantly warned him as he went.
 - b) Was this a challenge or a warning?
 - c) He probably interpreted the word as a challenge. He renounced his life, but not his life purpose.
 - 5) He exhorts the elders to feed the flock. vs. 28
 - a) He had declared to them the whole counsel of God.
 - b) Take heed to yourselves, spiritually.
 - c) Take heed to the flock -- purchased by Christ's blood.
 - 6) He warns them of wolves arising from within. vs. 29-31
 - a) This is Satan's usual strategy.
 - b) Paul had warned them of this for 3 years.
 - 7) He commends them to God and His Word of grace. vs. 32
 - a) This Word will edify one, personally.
 - b) This Word will enrich one in inheritance, eternally.

Acts 20 (cont.)

- 33 I coveted no man's silver, or gold, or apparel.
34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.
35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.
36 ¶ And when he had thus spoken, he kneeled down and prayed with them all.
37 And they all wept sore, and fell on Paul's neck and kissed him,
38 sorrowing most of all for the word which he had spoken, that they should behold his face no more.
And they brought him on his way unto the ship.

Acts 21

- 1 ¶ And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara:
2 and having found a ship crossing over unto Phoenicia, we went aboard, and set sail.
3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden.
4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.
5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell;
6 and we went on board the ship, but they returned home again.
7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.
8 ¶ And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.
9 Now this man had four virgin daughters, who prophesied.
10 And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus.
11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.
12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.
13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

- 8) He declares his own example of selfless service. vs. 20:33-35
- a) He did not serve for financial profit. vs. 33
- b) He earned his own living while at Ephesus. vs. 34
 He did this to be an example to the flock.
 He did this for a special provision to the weak.
- c) He noted Jesus' word of special blessing for givers. vs. 35
- 9) He badethem farewell with prayer. Evidently did not expect to return to Ephesus. vs. 36-38

E- PAUL'S THREE IMPRISONMENTS. (21.-28.)

- 1- Imprisonment at Jerusalem. (21:1.-23:22.)
- a- The voyage to Caesarea. vs. 21:1-14
- 1) Paul is again warned by the Spirit at Tyre. vs. 1-6
 The disciples there warn him "through the Spirit."
 He is warned not to "set foot in Jerusalem." vs. 4
- 2) He is warned by the Spirit at Caesarea. vs. 7-11
- a) He here abode at the house of Philip the evangelist.
- b) Luke notes that Philip had 4 daughters who were prophetesses.
- c) The prophet Agabus comes from Jerusalem to warn. vs. 10
- d) He warns through an object lesson of Paul's bondage. vs. 11
 That Paul will be delivered to Gentiles bound.
- e) He declares his message to be from the Holy Spirit.
- 3) Paul is urged by his companions not to go to Jerusalem. vs. 12-14
- a) This was also the advice of Dr. Luke.
- b) They resign him to the will of God, in spite of his disposition not to heed them. vs. 14

Acts 21 (cont.)

- 15 ¶ And after these days we {1} took up our baggage and went up to Jerusalem. {1} Or *made ready*}
- 16 And there went with us also *certain* of the disciples from Caesarea, {1} bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge. {1} Or *bringing us to one Mnason etc*}
- 17 And when we were come to Jerusalem, the brethren received us gladly.
- 18 And the day following Paul went in with us unto James; and all the elders were present.
- 19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.
- 20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many {1} thousands there are among the Jews of them that have believed; and they are all zealous for the law: {1} Gr *myriads*}
- 21 and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs.
- 22 What is it therefore? They will certainly hear that thou art come.
- 23 Do therefore this that we say to thee: We have four men that have a vow on them;
- 24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.
- 25 But as touching the Gentiles that have believed, we {1} wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. {1} Or *enjoined*; Many ancient authorities read *sent*}
- 26 Then Paul {1} took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them. {1} Or *took the men the next day, and purifying himself etc*}
- 27 ¶ And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,
- 28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.
- 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.
- 30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.
- 31 And as they were seeking to kill him, tidings came up to the {1} chief captain of the {2} band, that all Jerusalem was in confusion. {1} Or *military tribune*; Gr *chiliarch* 2) Or *cohort*}
- 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the {1} chief captain and the soldiers, left off beating Paul. {1} Or *military tribune*; Gr *chiliarch*}
- 33 Then the {1} chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. {1} Or *military tribune*; Gr *chiliarch*}

- b- The conference at Jerusalem. vs. 21:15-27
- 1) He confers with James and the elders at Jerusalem. (18) James appears to still be council president.
 - 2) He recounts his Gentile ministry again. vs. 19
Perhaps gave a report of the effect of the letter sent to Gentile churches in chapter 15.
 - 3) He is again reminded of the problem of legalistic- believers. vs. 20-21
Thousands of believers were yet quite legalistic.
 - 4) He is apprised of the Judaizers' false notion concerning Paul. vs. 21-22
The issue of the relation of circumcision and the Mosaic law to salvation and Christian living.
 - 5) The council proposes a solution for reconciliation. vs. 21:23-26
 - a) They advise Paul enter a Jewish vow. (vs. 24
 - (1) Evidently a Nazirite vow. (Num. 6)
 - (2) Note that the vow involved offerings. vs. 26
 - b) The purpose is to demonstrate his allegiance to Moses. vs. 24
 - c) Paul acquiesces to take the vow. vs. 26
 - (1) The vow involved 7 days purification at the temple.
 - (2) Paul paid the offering expenses for all the men.
 - (3) His purpose was to refute their anti-Moses charges.
- c- Paul is seized while in the temple. vs. 21:27-40
- 1) The non-Christian Jews discover Paul. vs. 27-30
 - a) Note that the vow was nearly fulfilled. The offerings had not as yet been offered.
 - b) They accused him of defiling the temple with Gentiles.
 - 2) They seek to kill Paul, dragging him from the temple. vs. 31
 - 3) He is rescued by the Romans. vs. 31-33
Delivered from the Jews to the Gentiles. He now became a "political football."

Acts 21 (cont.)

- 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.
- 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;
- 36 for the multitude of the people followed after, crying out, Away with him.
- 37 And as Paul was about to be brought into the castle, he saith unto the *{I}* chief captain, May I say something unto thee? And he said, Dost thou know Greek? *{I}* *Or military tribune; Gr chiliarch*
- 38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?
- 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.
- 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Acts 22

- 1 ¶ Brethren and fathers, hear ye the defence which I now make unto you.
- 2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
- 3 ¶ I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:
- 4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women.
- 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

- 4) Paul pleads his Roman citizenship to gain a hearing. vs. 21:34-40
 - a) He is caught in a violent uproar of Jewish wrath. vs. 34-36
 - b) He is mistaken by the captain for an Egyptian rioter.
 - c) He declares his free Roman citizenship of Tarsus.
 - d) He addressed the crowd in Hebrew. vs. 40
- d- Paul's defense before the Jewish multitude. (22.)
 - 1) He relates His pre-conversion life. vs. 1-5
 - a) As a Jew of the free city of Tarsus. vs. 3
 - Brought up in the city of Jerusalem.
 - b) As a student of Gamaliel. vs. 3
 - This should have carried weight with the Jews.
 - c) As a strict observer of the law. vs. 3
 - d) As a persecutor of the church. vs. 4-5
 - (1) Christianity was then known as the "way."
"I am the Way."
 - (2) He admitted persecuting believers to death.
 - (3) He had been a Sanhedrin representative. vs. 5
 - Had had warrants of arrest from them.

Acts 22 (cont.)

- 6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.
- 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
- 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
- 9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.
- 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
- 11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.
- 12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,
- 13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I *{I}* looked up on him. *{I} Or received my sight and looked upon him}*
- 14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.
- 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.
- 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.
- 17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance,
- 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.
- 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee:
- 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.
- 21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

- 2) Paul recounts his conversion experience. vs. 22:6-16
- a) His vision on the Damascus road. vs. 6-9
- (1) He was blinded by a great light. vs. 6
- (2) He was introduced to Jesus of Nazareth. Jesus identified Himself with His church. vs. 8
- (3) He immediately acknowledged Jesus as "Lord." vs. 10
- b) His instruction from the Lord. vs. 10-11
- (1) He was given specific instructions to obey.
- (2) He was blinded by the Glory of Christ.
He came into Damascus a docile man, because of an encounter with Jesus of Nazareth.
- c) His baptism by Ananias, a well-respected Jew. vs. 12-16
- (1) He commanded his sight restored.
- (2) He instructed Paul of his life mission.
- (3) He commanded baptism -- An outward testimony.
- (4) He exhorted reception of Christ by prayer.
"Wash away" is connected to the following participle;
"calling" on His name, --not with "be baptized."
He exhorted a crystallizing of the work of salvation begun on the Damascus road.
- 3) He recounts his commission to the Gentiles. vs. 22:17-21
- a) Took place while praying in the temple. vs. 17
- b) The Lord ordered him out of Jerusalem. vs. 18
Reason: They will not receive your testimony.
Note how Paul had argued with the Lord. vs. 19
- c) The Lord had commissioned him to the Gentiles. vs. 21
Notice how the Lord didn't argue with Paul.

Acts 22 (cont.)

- 22 ¶ And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.
- 23 And as they cried out, and threw off their garments, and cast dust into the air,
- 24 the {1} chief captain commanded him be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. {1} Or *military tribune; Gr chiliarch*}
- 25 And when they had tied him up {1} with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? {1} Or *for*}
- 26 And when the centurion heard it, he went to the {1} chief captain and told him, saying, What art thou about to do? for this man is a Roman. {1} Or *military tribune; Gr chiliarch*}
- 27 And the {1} chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. {1} Or *military tribune; Gr chiliarch*}
- 28 And the {1} chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. {1} Or *military tribune; Gr chiliarch*}
- 29 They then that were about to examine him straightway departed from him: and the {1} chief captain also was afraid when he knew that he was a Roman, and because he had bound him. {1} Or *military tribune; Gr chiliarch*}
- 30 But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

Acts 23

- 1 ¶ And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day.
- 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.
- 3 Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?
- 4 And they that stood by said, Revilest thou God's high priest?
- 5 And Paul said, I knew not, brethren, that he was high priest: for it is written, {1} Thou shalt not speak evil of a ruler of thy people. {1} Ex 22:28}
- 6 ¶ But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question.
- 7 And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided.
- 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.
- 9 And there arose a great clamor: and some of the scribes of the Pharisees part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?

- 4) Paul is rejected by the Jewish mob. vs. 22:22-30
- a) They attempt to scourge him. vs. 22-24
They listened to him till he mentioned his going to the Gentiles.
- b) He pleads his Roman citizenship to escape scourging. vs. 25
- (1) Roman citizenship involved high privileges, one of which was not being bound or punished without first be properly condemned.
- (2) By contrast, Jesus had no Roman citizenship to appeal to in His case before the Jews.
- c) Paul is promised a hearing before the Sanhedrin. vs. 30
This was promised and arranged for by the chief captain who was a Roman, and therefore, whose favor was evidently with Paul.
- e- Paul's defense before the Sanhedrin. vs. 23:1-9
- 1) He declares his good conscience before God. vs. 1
This the high priest challenged by ordering Paul smitten.
- 2) Paul rebukes the high priest. vs. 2-3
- a) He rebuked his inconsistency with regard to the law. For appealing to the law -- then breaking it.
- b) He denies knowing Ananias was high priest. (Why?)
- (1) Did he not recognize who spoke?
Because of poor eye sight, or the priest's common dress on that occasion.
- (2) Probably did not recognize any high priest by Christ.
- 3) Paul then pitted the Pharisees against the Sadducees. vs. 6-8
- a) Recall that the high priest was of the Sadducees.
- b) He linked himself with the Pharisees and **their doctrine of the resurrection of the body.**
- c) This touched off an old dispute and divided the Jews.
- 4) Paul is rescued by the Pharisees. vs. 9
They perhaps remembered they had more in common with Paul than with the Sadducees.
They suggest maybe an angel had spoken to him. vs. 9

Acts 23 (cont.)

- 10 And when there arose a great dissension, the *{1}* chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle. *{1}* Or *military tribune*; Gr *chiliarch*}
- 11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
- 12 ¶ And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.
- 13 And they were more than forty that made this conspiracy.
- 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
- 15 Now therefore do ye with the council signify to the *{1}* chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him. *{1}* Or *military tribune*; Gr *chiliarch*}
- 16 But Paul's sister's son heard of their lying in wait, *{1}* and he came and entered into the castle and told Paul. *{1}* Or *having come in* upon them, and he entered etc }
- 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the *{1}* chief captain; for he hath something to tell him. *{1}* Or *military tribune*; Gr *chiliarch*}
- 18 So he took him, and brought him to the *{1}* chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. *{1}* Or *military tribune*; Gr *chiliarch*}
- 19 And the *{1}* chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? *{1}* Or *military tribune*; Gr *chiliarch* }
- 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.
- 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.
- 22 So the *{1}* chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. *{1}* Or *military tribune*; Gr *chiliarch* }
- 23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:
- 24 and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.
- 25 And he wrote a letter after this form:
- 26 Claudius Lysias unto the most excellent governor Felix, greeting.
- 27 This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman.
- 28 And desiring to know the cause wherefore they accused him, *{1}* I brought him down unto their council: *{1}* Some ancient authorities omit *I brought him down unto their council* }
- 29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
- 30 And when it was shown to me that there would be a plot *{1}* against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee. *{2}* *{1}* Many ancient authorities read *against the man on their part, I sent him to thee, charging etc* 2) Many ancient authorities add *Farewell.*}
- 31 So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris.
- 32 But on the morrow they left the horsemen to go with him, and returned to the castle:
- 33 and they, when they came to Caesarea and delivered the letter to the governor, presented Paul also before him.
- 34 And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia,

35 I will hear thee fully, said he, when thine accusers also are come: and he commanded him to be kept in Herod's {1} palace. {1} *Gr Praetorium*

- f- The conspiracy against Paul's life. vs. 23:10-22
- 1) He is given special assurance from the Lord. vs. 11
 - a) Was this approval of his coming to Jerusalem?
 - b) He is to witness also at Rome.
 - 2) He is apprised of a conspiracy to slay him. vs. 12-15
 - a) Forty men vow hunger strike till Paul is slain.
 - b) They conspire with the Sanhedrin.
 - 3) Paul alerts the chief captain of the plot. vs. 23:16-22
 - a) Paul's nephew overhears the plan.
The plan was to slay Paul enroute to the judgment hall.
 - b) The nephew relays word to the chief captain. vs. 20-22
 - c) This was a further challenge to the Roman captain exciting his determination to protect his ward.
 - d) This furthermore, expedited Paul's removal from Jerusalem, his place of ineffectiveness.
- g- Paul is transferred to Caesarea. vs. 23:23-35
- 1) He is escorted by 400 soldiers and 70 horsemen. vs. 23
 - 2) They leave at 9 P.M., after dark.
 - 3) Lysias sends a letter to Felix. vs. 25-28
He explains his obligation to Paul since he is a Roman.
 - 4) The Centurion admits no charge against Paul. vs. 23:29-30
He perhaps prides himself in rescuing a Roman citizen from being slain by a riotous mob of Jews.
He thus defers judgment to high court of the governor.
 - 5) Paul is promised a full hearing by Felix. vs. 31-35
 - a) Paul's being from Cilicia, Roman province since 67 B.C, gave special importance to the case.
 - b) Paul resided in Herod's palace guardhouse.

Acts 24

- 1 ¶ And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul.
- 2 And when he was called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that by the providence evils are corrected for this nation,
- 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness.
- 4 But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words.
- 5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout *{1}* the world, and a ringleader of the sect of the Nazarenes: *{1}* *Gr the inhabited earth}*
- 6 who moreover assayed to profane the temple: on whom also we laid hold: *{Some ancient authorities insert and we would have judged him according to our law.}*
- 7 *{But the chief captain Lysias came, and with great violence took him away out of our hands,}*
- 8 *{commanding his accusers to come before thee.}* from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him.
- 9 And the Jews also joined in the charge, affirming that these things were so.
- 10 ¶ And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defense:
- 11 Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:
- 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.
- 13 Neither can they prove to thee the things whereof they now accuse me.
- 14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;
- 15 having hope toward God, which these also themselves *{1}* look for, that there shall be a resurrection both of the just and unjust. *{1}* *Or accept}*
- 16 *{1}* Herein I also exercise myself to have a conscience void of offence toward God and men always. *{1}* *Or On this account}*
- 17 Now after some years I came to bring alms to my nation, and offerings:
- 18 *{1}* amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there* were certain Jews from Asia— *{1}* *Or in presenting which}*

- 2- Paul's Imprisonment at Caesarea. (24.-26.)
- a- His trial before Felix the Governor. vs. 24:1-23
- 1) The case against Paul presented. vs. 1-9
- a) Prosecuting attorney -- Tertulus represents high priest.
- b) He begins with words of flattery. vs. 2-3
- c) He cites Paul as a Nazarene ringleader. vs. 5
Believers were derogatorily called "Nazarenes."
Paul was known as a world insurrectionist.
- d) He cites him for profaning the temple. vs. 6-9
- 2) Paul's self-defense. vs. 24:10-21
- a) Paul acts as his own defense attorney.
He also "butters up" the governor in commencing.
- b) He denies the charges made. vs. 11-13
- (1) He had been in Jerusalem less than 12 days.
- (2) His mission had been worship, not disputing.
- c) He clarifies the issue. vs. 14
- (1) Their group was called the "Way."
- (2) He preached the law and the prophets.
- d) He preaches the resurrection of all men. vs. 15-16
- (1) He was a "resurrectionist," not an "insurrectionist."
- (2) He emphasized the resurrection of both just & unjust.
- e) He declares his mission to be one of mercy and charity. vs. 17-18
- (1) He brought alms to his mother nation.
- (2) He was in the temple for a purification rite.

Acts 24

- 19 who ought to have been here before thee, and to make accusation, if they had aught against me.
- 20 Or else let these men themselves say what wrong-doing they found when I stood before the council,
- 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
- 22 ¶ But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the *{1}* chief captain shall come down, I will determine your matter. *{1}* Or *military tribune*; Gr *chiliarch*}
- 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
- 24 But after certain days, Felix came with Drusilla, *{1}* his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. *{1}* Gr *his own wife*}
- 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.
- 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.
- 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

Acts 25

- 1 ¶ Festus therefore, *{1}* having come into the province, after three days went up to Jerusalem from Caesarea. *{1}* Or *having entered upon his province*}
- 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him,
- 3 asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way.
- 4 Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart *thither* shortly.
- 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.

- f) He challenges the Jews to cite a wrong-doing. vs. 24:19-20
- g) He declares the main issue -- Resurrection of the dead. vs. 21
- b- Paul's continued witness to Felix. vs. 24:24-27
 - 1) Felix indulged him with some social freedom. vs. 23
 - 2) He related his faith in Christ to Felix and his Jewish wife.
 - 3) He gave him a reasoned presentation of the gospel. vs. 25
 - a) Concerning righteousness.
 - b) Concerning personal self-control.
 - c) Concerning final judgment.
 - 4) Felix responded in fear and procrastination. vs. 25
 - 5) Hardened, Felix sought to exploit Paul for money.. vs. 26-27
 - a) He associated with Paul perhaps for a bribe.
 - b) Failing after 2 years, he used him to gain Jewish favor.
- c- Paul's defense before Festus. (25.)
 - 1) Festus replaces Felix as governor -- c. 59 or 60.
 - 2) The Jews renew their charges against Paul. vs. 2
 - 3) They conspire to kill him enroute to Jerusalem. vs. 3-5
 - The plot was foiled by Festus' denial to transfer Paul.

- 6 And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.
- 7 And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove;
- 8 while Paul said in his defense, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all.
- 9 But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?
- 10 But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest.
- 11 If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is *true* whereof these accuse me, no man can *{1}* give me up unto them. I appeal unto Caesar. *{1}* *Gr grant me by favor*}
- 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar shalt thou go.
- 13 ¶ Now when certain days were passed, Agrippa the King and Bernice arrived at Caesarea, *{1}* and saluted Festus. *{1}* *Or having saluted*}
- 14 And as they tarried there many days, Festus laid Paul's case before the King, saying, There is a certain man left a prisoner by Felix;
- 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him.
- 16 To whom I answered, that it is not the custom of the Romans to *{1}* give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him. *{1}* *Gr grant me by favor*}
- 17 When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought.
- 18 Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed;
- 19 but had certain questions against him of their own *{1}* religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. *{1}* *Or superstition*}
- 20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters.
- 21 But when Paul had appealed to be kept for the decision of *{1}* the emperor, I commanded him to be kept till I should send him to Caesar. *{1}* *Gr the Augustus*}
- 22 And Agrippa *said* unto Festus, I also *{1}* could wish to hear the man myself. To-morrow, saith he, thou shalt hear him. *{1}* *Or was wishing*}
- 23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the *{1}* chief captains and principal men of the city, at the command of Festus Paul was brought in. *{1}* *Or military tribunes; Gr chiliarchs*}
- 24 And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer.
- 25 But I found that he had committed nothing worthy of death: and as he himself appealed to *{1}* the emperor I determined to send him. *{1}* *Gr the Augustus*}
- 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write.
- 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

- 4) Paul again defends himself in court. vs. 25:6-8
- a) He denied breaking the law.
 - b) He denied profaning the temple.
 - c) He denied violation of Caesar's laws.
- 5) He is threatened by Festus to be returned to Jerusalem. vs. 9
- a) Festus now sought to gain favor of the Jews.
Perhaps came to realize Paul had no political value.
- 6) Paul appeals his case to Caesar in Rome. vs. 10-12
- a) He again exploited his Rome rights.
Refused to be given up to the Jews.
 - b) Perhaps this was his way of expediting his journey to Rome -- with free passage.
- 7) Festus apprises King Agrippa of the case. vs. 13-22
- a) Agrippa II was son of Agrippa I (Acts 12) who slew James, and a great grandson of Herod the Great who sought to slay the Christ Child.
He ruled only a portion of his father's kingdom, that to the northeast.
 - b) He admits his innocence of the charges made.
 - c) Festus admits his confusion on the case. vs. 20
Pled incompetence in religious areas, especially concerning Jesus' death and resurrection.
- 8) King Agrippa agrees to hear the case. vs. 22
He had no judicial authority over Paul but was invited by Festus to hear the case as a visiting dignitary.
- d- Paul's defense before King Agrippa. (25:23.-26:32.)
- 1) Festus introduces the case to Agrippa. vs. 24-27
 - a) Many officials gather with them both from Jerusalem and Caesarea.
 - b) Festus admitted him innocent of the charges. vs. 25
 - c) He sought some charge since Paul had appealed to Caesar.

Acts 26

- 1 ¶ And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
- 2 I think myself happy, king Agrippa, that I am to make my defense before thee this day touching all the things whereof I am accused by the Jews:
- 3 *{1}* especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. *{1}* *Or because thou art especially expert*
- 4 My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews;
- 5 having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.
- 6 And now I stand *here* to be judged for the hope of the promise made of God unto our fathers;
- 7 unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!
- 8 Why is it judged incredible with you, if God doth raise the dead?
- 9 I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.
- 10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.
- 11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.
- 12 ¶ *{1}* Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, *{1}* *Or On which errand*
- 13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.
- 14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against *{1}* the goad. *{1}* *Gr goads*
- 15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
- 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things *{1}* wherein thou hast seen me, and of the things wherein I will appear unto thee; *{1}* *Many ancient authorities read which thou hast seen*
- 17 delivering thee from the people, and from the Gentiles, unto whom I send thee,
- 18 to open their eyes, *{1}* that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. *{1}* *Or to turn them*
- 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:
- 20 but declared both to them of Damascus first and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of *{1}* repentance. *{1}* *Or their repentance*
- 21 For this cause the Jews seized me in the temple, and assayed to kill me.
- 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;
- 23 *{1}* how that the Christ *{2}* must suffer, *and* *{1}* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles. *{1}* *Or if; Or whether* 2) *Or is subject to suffering*
- 24 ¶ And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning *{1}* is turning thee mad. *{1}* *Gr turneth thee to madness*
- 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.
- 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.
- 27 King Agrippa, believest thou the prophets? I know that thou believest.
- 28 And Agrippa *said* unto Paul, *{1}* With but little persuasion thou wouldest fain make me a Christian. *{1}* *Or In a little time thou etc*

29 And Paul *said*, I would to God, that {1} whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds. {1} Or both in little and in great, i.e., in all respects}

-
- 2) Paul makes his defense to Agrippa. vs. 26:1-27
- a) He appeals to Agrippa's expertise in Jewish laws. Agrippa had grown up in Palestine.
 - b) He recounts his life as a Pharisee. vs. 4-5
As a strict Pharisee, he certainly not a law-breaker.
 - c) He declares his faith in bodily resurrection. vs. 6-8
This was a foundation doctrine of the fathers of Israel. vs. 6
 - d) He recounts his pre-conversion animosity against Jesus and against the church. vs. 9-11
He admits his involvement in the death of martyrs. He had used the charge of making them blaspheme.
 - e) He recounts his conversion experience. vs. 12-15
 - f) He recounts his commission from the Lord. vs. 26:16-19
 - (1) He was sent to open blinded eyes.
 - (2) He was sent to deliver men from the power of Satan.
 - (3) He was not disobedient to the heavenly vision. vs. 19
 - g) He reviews his ministry to both Jews and Gentiles. vs. 19-21
 - (1) They should repent. (Turning "from")
 - (2) They should turn to God. (Turning "to")
 - (3) They should follow this "worthy" works.
 - h) He relates his message to the Old Testament. vs. 22-23
 - (1) He preached the message the prophets & Moses prophesied. vs. 22
 - (2) He again struck the note of Christ's death and resurrection. vs. 23
 - (3) He emphasized the universality of the Gospel to both Jews and Gentiles.
 - i) He is interrupted by Festus. vs. 24-25
"Much learning is turning thee mad."
 - j) Paul makes a personal appeal to Agrippa as a Jew. vs. 26-29
 - (1) "King Agrippa, believest thou the prophets."
He can't refrain from making a personal appeal.
 - (2) "Almost thou persuadest me" -- a cynical retort.
i. e., "Forget the personal appeal, I'm not interested."

Acts 26 (cont.)

- 30 And the king rose up, and the governor, and Bernice, and they that sat with them:
 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Acts 27

- 1 ¶ And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan *{1}* band. *{1}* Or *cohort*
 2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us.
 3 And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and *{1}* refresh himself. *{1}* Gr *receive attention*
 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.
 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city of Lycia*.
 6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.
 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not *{1}* further suffering us, we sailed under the lee of Crete, over against Salmone; *{1}* Or *suffering us to get there*
 8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.
 9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them,
 10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives.
 11 But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul.
 12 ¶ And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter *there; which is a haven of Crete, looking {1} north-east and south-east. {1} Gr down the south-west wind and down the north-west wind*
 13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

- k) Paul is given a verdict of innocence. vs. 26:30-32
 - (1) He could have been freed except for his appeal to Caesar.
 - (2) But Paul now had a ticket to Rome -- his previously planned destination -- and a possibility of addressing the Emperor's court.

- 3- Paul's voyage to Rome as a prisoner. (27.-28.)
 - a- The company sailing with Paul. vs. 27:1-2
 - 1) Luke and Aristarchus accompany Paul.
 Luke had evidently remained in the area during the 2 years Caesarean imprisonment, perhaps doing research for his Life of Christ Gospel (with Mary and others).
 - 2) Julius the Centurion, Paul's guard. From him Paul received kind treatment.
 - b- The voyage from Caesarea to Myra. Enroute, they stopped at Sidon. vs. 3-5
 Myra was on the coast of Lycia in Asia Minor.
 - c- The voyage to the Isle of Crete. vs. 6-13
 - 1) The destination of this ship was Italy.
 - 2) A contrary wind took them from Cnidus to the south of Crete.
 - (3) At Fair Havens, Paul advised wintering. vs. 6-10
 - (a) The date was after Oct. 10, the Fast of the Day of Atonement being past.
 - (b) He warned of great loss if continuing.
 - (4) The Centurion advises wintering in Phoenix. vs. 11-13
 - (a) Phoenix was c. 50 miles further west.
 - (b) He trusted the skipper rather than Paul.
 Didn't reckon with Paul's "**celestial** navigation."
 - (c) A deceiving gentle breeze seemed to confirm the decision to proceed to Phoenix.

Acts 27 (cont.)

- 14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo:
- 15 and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven.
- 16 And running under the lee of a small island called *{1}* Cauda, we were able, with difficulty, to secure the boat: *{1}* *Many ancient authorities read Clauda*}
- 17 and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.
- 18 And as we labored exceedingly with the storm, the next day they began to throw the *the freight* overboard;
- 19 and the third day they cast out with their own hands the *{1}* tackling of the ship. *{1}* *Of furniture*}
- 20 And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away.
- 21 ¶ And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss.
- 22 And now I exhort you to be of good cheer; for there shall be no loss of life among you, but *only* of the ship.
- 23 For there stood by me this night an angel of the God whose I am, whom also I serve,
- 24 saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee.
- 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.
- 26 But we must be cast upon a certain island.
- 27 But when the fourteenth night was come, as we were driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some country:
- 28 and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms.
- 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and *{1}* wished for the day. *{1}* *Or prayed*}
- 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,
- 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 32 Then the soldiers cut away the ropes of the boat, and let her fall off.
- 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
- 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.

- d- They are caught in a storm and lost at sea. ^a vs. 27:14-20
- 1) The ship is driven at the will of the wind. vs. 15-17
 - a) Under Claudia, they secure the small life-boat and rigging.
 - b) They escape the sandbar of Syrtis by reducing more sail.
 - 2) The ship's freight is unloaded into the sea. vs. 18-19
Also the "tackling" or furniture that could be spared.
 - 3) They lose all hope of surviving. vs. 20
 - a) They are cast upon a tumultuous sea with a darkened sky for many days.
 - b) Recall that Paul had been shipwrecked 3 time previously, but not over a day and a half in the deep. (2 Cor. 11:25)
- e- Paul exhorts the company with a word of hope. vs. 21-26
- 1) He rebuked the leaders' bull-headedness. vs. 21
 - 2) He declares a special message from the Lord. vs. 23
 - a) Received special delivery during the night by an angel.
 - b) They would be preserved to bring Paul to Caesar.
 - c) He gives hope of no loss of life.
 - 3) He predicts a shipwreck and rescue on an island. vs. 25-26
- f- The shipwreck in the Sea of Adria. (27:27-44.)
- 1) Land is found after 14 days at sea. vs. 27
 - 2) The sailors' escape from the ship is aborted. vs. 30-32
 - a) They sought to escape with the life-boat.
 - b) Paul warned the Centurion of the need for all to remain if the others were to be saved. vs. 31
 - 3) Paul comforts the passengers and exhorts all to eat. vs. 33-34
He predicts that all will be saved.

^a See Figures 06-09 for a different landing place that explains the shipwreck in more detail.

Acts 27 (cont.)

- 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.
- 36 Then were they all of good cheer, and themselves also took food.
- 37 And we were in all in the ship two hundred threescore and sixteen souls.
- 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.
- 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could {1} drive the ship upon it. {1} *Some ancient authorities read bring the ship safe to shore*
- 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.
- 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence *of the waves*.
- 42 And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape.
- 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land;
- 44 and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

Acts 28

- 1 ¶ And when we were escaped, then we knew that the island was called {1} Melita. {1} *Some ancient authorities read Melitene*
- 2 And the barbarians showed us no common kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold.
- 3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out {1} by reason of the heat, and fastened on his hand. {1} *Or from the heat*
- 4 And when the barbarians saw the *venomous* creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.

- 4) The 276 passengers and crew take comfort from Paul. vs. 27:35-38
- 5) They run the ship aground in the shallow bay. vs. 39-41
Grounded, the ship begins to be broken by the waves.
- 6) The soldiers' plan to kill Paul is thwarted. vs. 42-44
 - a) They decided to kill the prisoners lest any escape and their own necks be endangered for allowing the escape.
 - b) The Centurion rather ordered all to escape as they could.
 - c) The whole company escaped safe to land.
- g- The stay on the Island of Malta. vs. 28:1-10
 - 1) The natives' kindness is noted. (vs. 2
Welcomed them out of the storm at sea.
 - 2) The natives' superstition is noted. vs. 3-4
They interpret the viper's attack on Paul as a symbol of his condemnation as a murderer.

Acts 28 (cont.)

- 5 Howbeit he shook off the creature into the fire, and took no harm.
- 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss came to him, they changed their minds, and said that he was a god.
- 7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and entertained us three days courteously.
- 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.
- 9 And when this was done, the rest also that had diseases in the island came, and were cured:
- 10 who also honored us with many honors; and when we sailed, they put on board such things as we needed.
- 11 ¶ And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was *{I}* The Twin Brothers. *{I}* *Gr Dioscuri*
- 12 And touching at Syracuse, we tarried there three days.
- 13 And from thence we *{I}* made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli; *{I}* *Some ancient authorities read cast loose*
- 14 where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.
- 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.
- 16 And when we entered into Rome, *{I}* Paul was suffered to abide by himself with the soldier that guarded him. *{I}* *Some ancient authorities insert the centurion delivered the prisoners to the Chief of the camp: but etc*

- 3) Miracles are performed by Paul on Malta. vs. 28:5-10
 - a) He shakes the poisonous viper from his hand without harm. This feat convinced them that he was a god. vs. 6
 - b) He heals the father of Publius, the chief man. vs. 7-8
This he did by praying and laying on his hands.
 - c) He effects many other healings. vs. 9-10
 - (1) All the sick of the Island were healed.
 - (2) Note that this was Paul's 1st miraculous works since journeying to Jerusalem.
 - (3) The healings ingratiated the whole company to the Islanders who honored them with provisions.
 - d) They remained 3 months at the Island of Malta.
- h- The arrival in Rome. vs. 28:11-16
 - 1) Paul is met by a delegation of brethren at Three Taverns. vs. 15
 - a) Enroute they stopped at Syracuse on Sicily and at Rhegium and Puteoli of Italy.
 - b) Brethren from Rome meet Paul at The Three Taverns. This brought encouragement to Paul.
 - 2) Paul was allowed private quarters with his guard. vs. 16

Acts 28 (cont.)

- 17 ¶ And it came to pass, that after three days he called together *{1}* those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: *{1}* *Or those that were of the Jews first*
- 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.
- 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation.
- 20 For this cause therefore did I *{1}* entreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain. *{1}* *Or call for you, to see and to speak with you*
- 21 And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.
- 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 ¶ And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.
- 24 And some believed the things which were spoken, and some disbelieved.
- 25 And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers,
- 26 saying, *{1}* Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: *{1}* *Isa 6:9, 10*
- 27 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest, haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.

- 4- Paul's imprisonment at Rome. vs. 28:17-31
(With relative freedom under guard)
- a- He confronts the Jewish leaders. vs. 17-22
- 1) He explains his appeal to Caesar. vs. 17-19
- a) This explanation was necessary to gain rapport with the Jews of Rome since his appeal was against the Jewish leaders of Jerusalem who had charged him.
- b) His appeal was not against the nation of Israel, but to forestall further violence by the Jews.
- 2) He declares his cause to be for "the hope of Israel." vs. 20-21
The cause for which Israel had always hoped --Messiah.
- 3) The Roman Jews desire to hear further of this "sect" of Christianity. vs. 21-22
They note that it is everywhere spoken against.
- b- He preached in Rome to the Jews 1st. vs. 23-27
- 1) He preached Jesus from the Law and Prophets. vs. 23
- a) A large gathering assembled to hear him.
- b) He again related his message to the whole "Kingdom of God."
- 2) He received a dual response. vs. 24
- 3) Paul cites Israel's blindness as predicted in prophecy. vs. 25-27
He applies Isaiah 6:9-10 as currently relevant.

Acts 28 (cont.)

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

29 *{Some ancient authorities insert verse 29 And when he had said these words, the Jews departed, having much disputing among themselves. }*

30 ¶ And he abode two whole years in his own hired dwelling, and received all that went in unto him,
31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

4) Paul again admits the futility of prolonging his ministry to the Jews. vs. 28:28
This was a difficult lesson for Paul to learn.

c- He ministered 2 years in Rome to the Gentiles. vs. 28-31

1) He laboured in semi-imprisonment -- under one guard.

2) He enjoyed a free ministry to the Empire's capital.

Here he touched the lives of many of Nero's household. (Phil. 1:13)

3) Towards the close of this period Paul wrote 4 epistles:

Colossians. Ephesians. Philemon.

Philippians (probably last).

4) The book ends with the Apostle to the Gentiles in the Empire's capital city --
moving to the "uttermost parts."

5) The abrupt ending suggests that this was the point at which Luke completed the
book and sent it forth. (c. A.D 62)

6) Paul was later released and journeyed extensively in the Adriatic area and
probably to Spain, before his final apprehension by the Imperial guard (as
evident from the Prison and Pastoral Epistles).

Finis

QUESTIONS ON THE BOOK OF ACTS

- 1- Give several secular pinpoints whereby the book of Acts may be approximately dated.
- 2- Give several clues as to who the author of Acts was.
- 3- Quote the key verse of Acts.
- 4- What was the purpose of Christ's post-resurrection ministry before ascension?
- 5- What was Jesus' reply to the disciples' questions as to His restoring the kingdom to Israel?
- 6- In replacing Judas, what two qualifications were set up for the apostle to be chosen?
- 7- In what way is chapter 2 an important dispensational point in the Bible?
- 8- What purpose did "tongues" serve in chapter 2?
- 9- What Old Testament Scriptures does Peter use in his sermon at Pentecost?
- 10- When did the first persecution of the apostolic church begin, and what was the specific reason given?
- 11- What is the "times of restitution of all things" spoken of by Peter in 3:21?
- 12- With what Old Testament prophecy does Peter convict the Sanhedrin in Acts 4:11, 12?
- 13- In what does the filling of the Spirit always result in the book of Acts?
- 14- Distinguish the communal society of Acts 4 with most modern comutunal programs in three ways.
- 15- Show the deity of the Holy Spirit from Acts 5.

- 16- Of what sin did Peter accuse Ananias and Sapphira?
- 17- What qualifications were required for deacons in chapter 6?
- 18- On what two Old Testament figures did Stephen especially dwell in his defense and what was significant about them?
- 19- For what reason did Stephen bring up the subject of the tabernacle and the temple?
- 20- Why was the giving of the Holy Spirit delayed in Samaria until Peter and John arrived?
- 21- What Old Testament Scripture did Philip use to lead the Ethiopian to the Lord?
- 22- Why was Philip caught away by the Lord in such a miraculous way from the presence of the Ethiopian?
- 23- Why was "tongues" not necessary in the salvation experience of Paul?
- 24- Trace Paul's travels after conversion in Acts 9.
- 25- How was Peter's ministry at Joppa similar to the ministries of Elijah and Elisha?
- 26- In what way was the salvation of Cornelius a crucial point in Acts?
- 27- Why was Peter's vision necessary (10)?
- 28- Why do we find the gift of tongues in the conversion of Cornelius, but not in that of the Ethiopian or Saul?
- 29- What similarities do you see in these three conversions?
- 30- What is the connection between chapters 10 and 11 of Acts?
- 31- What is the essence of Peter's argument in chapter 11 in his defense?

- 32- Suggest several things relative to the early church at Antioch in chapter 11.
- 33- Characterize the 12th chapter by one or two words.
- 34- Trace Paul's first missionary journey.
- 35- Name two outstanding events of this first journey.
- 36- Give the three points of emphasis in Paul's sermon at Antioch.
- 37- What was the problem at the church council in Acts 15?
- 38- Whose testimonies were heard and who presided at the council?
- 39- Give the conclusion reached by the council?
- 40- What is the relation between chapters 15 and 16?
- 41- Trace Paul's second missionary journey and state who accompanied him.
- 42- Name three churches founded on this second journey and two letters written by Paul.
- 43- Give the theme of Paul's sermon on Mars' hill.
- 44- Who preceded Paul in the work at Ephesus?
- 45- What outstanding observation did Luke make about the people of Berea?
- 46- At what point did Paul spend the longest time on his second journey?
- 47- What did he do there besides establish a church?
- 48- Describe briefly Paul's ministry at Ephesus.

- 49- Why did Paul leave Ephesus, and where did he go from there?
- 50- When leaving Corinth, what were Paul's plans, immediate and distant?
- 51- Why did Paul go to Jerusalem?
- 52- What warning did Paul receive concerning his trip to Jerusalem?
- 53- How is this warning to be understood? Give an application of this truth for today from whichever view is taken.
- 54- What was Paul doing in Jerusalem when arrested?
- 55- Name the five groups before whom Paul defended himself in Jerusalem and Caesarea.
- 56- In what three chapters of Acts is Paul's conversion experience related?
- 57- State three things Paul usually enunciated in his five defenses.
- 58- Why did Paul appeal to Rome?
- 59- Note two significant stops on the voyage to Rome.
- 60- In what way does chapter 28 present an appropriate ending to the book?

Copy these 4 pages, type your answers, and hand in or send by email to swede@thecfbc.com

ENDNOTES

- i
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- 11 THE LOST SHIPWRECK OF PAUL, c 2003, Global Publishing Services, ISBN 0-9714100-3-8, 232 Pgs.
- 12 *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.
- 13 WORD PICTURES IN THE NEW TESTAMENT-VOL.III – ACTS, c 1930, Broadman Press, Nashville, pp 34-36, A. T. Robertson, 490 Pgs.
- 14 ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, Section 24.09, pp 189; 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 521 Pgs.
- 15 Ref. Gen 6:1-7, Jude 01:06-07 and 2 Peter 02:04 where the sons of God in the OT. is usually used for a created being: hence the Nephilim “There were giants <05303> in the earth <0776> in those days <03117>; and also after <0310> that <03651>, when <0834> the sons <01121> of God <0430> came in <0935> (8799) unto the daughters <01323> of men <0120>, and they bare <03205> (8804) *children* to them, the same <01992> *became* mighty men <01368> which *were* of old <05769>, men <0582> of renown <08034>.” (Ge 6:4 AV). The progeny of these immoral unions contaminated the human gene pool. The result was the flood. After the flood there were 4 tribes biblically recorded as having individuals of ‘unusual’ stature. e. g. the Philistine Giant Goliath and several of his brothers, The decedents of Anak (Anakims), De 1:28, the Enims [עֲנַנִּים : “terror”], ancient inhabitants of Moab, [giants, Rephaim] Deu 2:10-11; 20 (That also was accounted <02803> (8735) a land <0776> of giants <07497>: **giants <07497> dwelt <03427> (8804) therein in old time <06440>**; and the Ammonites <05984> call <07121> (8799) them Zamzummims <02157>; {Zamzummims: also called, Zuzims}
- 21 A people <05971> great <01419>, and many <07227>, and tall <07311> (8802), as the Anakims <06062>; but the LORD <03068> destroyed <08045> (8686) them before <06440> them; and they succeeded <03423> (8799) them, and dwelt <03427> (8799) in their stead. etc.
- See also, Chuck Missler, *The Return Of The Nephilim*: also, John Edward Mack, M.D., *Passport to the Cosmos: Human Transformation and Alien Encounters* (1999), *Abduction: Human Encounters with Aliens* (1994): and, *AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - A Christian Apologetic, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs.
- 16 Kenneth Samuel Wuest holds that all three original New Testament verses' usages reflect a derisive element in the term *Christian* to refer to followers of Christ who did not acknowledge the emperor of Rome. The city of Antioch, where someone gave them the name *Christians*, had a reputation for coming up with such nicknames.^[10] However Peter's apparent endorsement of the term led to its being preferred over "Nazarenes" and the term *Christianoi* from 1 Peter becomes the standard term in the Early Church Fathers from Ignatius and Polycarp onwards. The earliest occurrences of the term in non-Christian literature include Josephus, referring to "the tribe of Christians, so named from him;"^[12] Pliny the Younger in correspondence with Trajan; and Tacitus, writing near the end of the 1st century. In the *Annals* he relates that "by vulgar appellation [they were] commonly called Christians"^[13] and identifies Christians as Nero's scapegoats for the Great Fire of Rome. (Courtesy of WIKIPEDIA.)
- 17 A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of Predestination?* 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508739906, N. Carlson, 158 Pgs.
- 18 “The "Areopagus" is both a *place*, a small rocky hill northwest of the Acropolis in Athens (Greek for "hill of Ares" or in Latin "Mars Hill"), and more importantly it was the most prestigious and venerable *council* of elders in the history of Athens, so-named because it met on that site. Dating back to the 5th-6th centuries BCE, the Areopagus consisted of nine *archons* or chief magistrates who guided the city-state away from rule by a king to rule by an oligarchy that laid the foundations for Greece's eventual democracy. Across the centuries the Areopagus changed, so that by Paul's day it was a place where matters of the criminal courts, law, philosophy and politics were adjudicated. Paul, who had been publicly proclaiming the Jesus Way, was ridiculed by these culture shapers and opinion makers as a "babbling" who advocated "foreign gods," perhaps understandably so if you were an influential Athenian, and so they invited him to Athens's most powerful and important venue to explain what they derided as his "strange ideas." Courtesy of *Journey With Jesus – A Weekly Magazine*.